

Keep

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EDWARD SCRIBNER AMES
Secretary of the Congress.

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EDITORIAL

THE CONGRESS IDEA.

THERE are two types of public assembly which a people like the Disciples of Christ need, that their progress may be balanced and secure. One is a gathering to consider methods of work, and plan for the growth of the Kingdom of God as our strength gives us occasion. The other is a convocation to weigh truth, and compare views. Either of these forms of conventions without the other would be insufficient, though the latter usually grows out of the necessary limitations of the former. Both have been recognized within district and state limits, where missionary conventions and ministerial associations or lecture-ships alternate and balance each other.

How It Came About.

It is less than five years since the idea of a Congress took form among us. It was the outgrowth of a feeling that our annual conventions gave no opportunity for the consideration of other questions than those directly connected with our administrative tasks in missions, education and philanthropy. These strict limitations are essential to adequate treatment of such enterprises, and even so the conventions show danger of growing to undue length and still leaving important elements of our activity only imperfectly reviewed. Such was the feeling that led to the organization of the Congress, which is a free platform for the discussion of important matters of teaching and practice among our own people and in the Christian world. Thus far the Congress has abundantly justified its creation. A great theme has been the central feature at each of the four thus far held. At St. Louis it was Theology; at Indianapolis, Biblical Criticism; at Lexington, Evolution, and at Cleveland, Authority in Religion. Around the central subject are grouped the other matters the consideration of which appears to be timely.

Some Features of the Congress Idea.

Several features of the Congress are of interest. The location, like that of the conventions, is arranged with reference to access from all sections of the brotherhood in due succession. The organizing power is vested in a committee, which is chosen for one year by the free election of those present at the Congress, thus securing an absolutely plastic and changeable character, and intended to include sufficient variety of material to fairly represent all types of thought among us. The programs are planned to maintain a balance between adequate statement in the leading addresses, and full discussion in the conferences that follow. In order that the discussion may be directed with due regard to its essential features, two short reviews usually follow the principal paper, but as these are parts of the discussion, the latter is seen to be the leading feature of the sessions, and there have been few

occasions on which every man did not have ample time to give full expression to his opinions, unless his demands exceeded all legitimate rules as to length or frequency of speech. Again, it has been the purpose from the first to bring to the platform of the Congress some men of national eminence, whose messages, in fields of special religious interest, should be of commanding importance and value.

The Disciples of Christ are bound to no theological or sociological position. They read the utterances of men of all types. Therefore there is a special interest in meeting personally the men whose books they have been reading, and this privilege the Congress affords. Still further, the purpose of the Congress, emphasizing as it does, the free discussion of matters of teaching or questions of an intellectual and academic interest which at the same time yield help at once to preaching and all organized Christian work, avoids as far as may be the discussion of those methods and means which are the chief concern of our conventions. It passes no motions, registers no sentiment by resolution, and does not invite the various missionary and philanthropic boards to occupy places on its program, though it gives fullest place to questions whose bearing upon all our institutional work is direct.

In this manner the Congress, at first regarded as an experiment, and by some thought unnecessary, has come to be a recognized force in our life, and its promise of usefulness is very great if it shall be held long to the few and simple forms of its beginning.

THE PARAMOUNT ISSUE.

ONE of the bitter cold nights of our northern winter in February last the Vendome Hotel in Minneapolis burned to the ground. It was filled with guests to the top floor. The fire was discovered between one and two o'clock, after the guests up latest had retired for the night and all were fast asleep.

The night clerk and office force of the hotel turned in the fire alarm and then gave all of their attention to awakening the guests. The police force hastened to the hotel and mounting to the different floors helped to awaken and pilot through the dark, smoke-filled halls and out of the fast burning building the bewildered and half-suffocated men, women and children. The entire fire department of the city was soon on the ground and had their swaying ladders up to the windows. Their attention was given to helping down over the ladders people now cut off from escape by the roaring flames in the elevator shaft and stairways.

The hotel was filled with valuables. Costly furnishings, silver plate, wearing apparel, money and jewels. But very little attention was paid to any of these. They were valuable, and to carry them out to a place of safety, on ordinary occasions, would have been commendable. But at this time, there was a work to be done which took the precedence of all others for the time being. That work was the rescue of the imprisoned people. To have neglected this work and given attention to any other would have condemned any man.

There are times in the history of individual congregations, and that of an entire religious body when some one's work will legitimately rise above all others and overtop and silence their appeals.

I believe this is true of our appeal for the American Christian Society in this year of grace 1902. As we approach the May offering for home missions everything else ought to be sidetracked if its presence will interfere with this work.

A new church building may be needed; payment of an old debt is vital to the welfare of the congregation; the annual deficit ought to be cleaned up. But, just now these are secondary in importance. *Home Missions to the front.*

We preach Christ crucified. 1 Cor. 1: 23

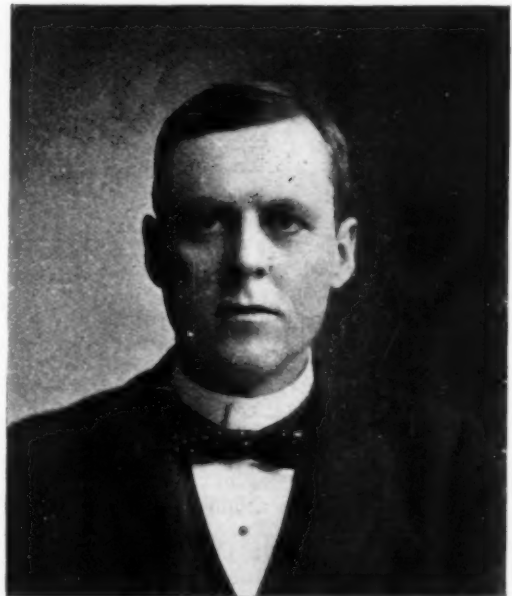
THE CHRONICLER AT THE CONGRESS.

THE Cleveland Congress is up to the high level of all the rest. The attendance is fine in both quantity and quality. The leading addresses up to this point, Pres. Zollar on "The Bible as Authority in Religion;" Prof. Coe on the "Authority of Christian Consciousness," and Prof. Hieronymus on "Education" have all been stimulating, forceful and helpful in a high degree. None of the pillars have been shaken by these addresses, and no attempt has been made to shake them. The Congress is sound. The Chronicler, who is a modest man with little ambition for honors, titles and dignities, who has been more conspicuous in the Congresses than he deserves to be, was for some mysterious reason or other thrust into the high seat of general chairman, or president, of this intellectual assembly, and ventured in the introduction to the Congress to make these remarks among others:

"This is not a missionary convention, nor a debating society, nor a social club; it is an assembly of thoughtful men interested in the progress of the Kingdom of God and in the truth that makes us free, who have come hither to make whatever contribution they may be able to the solution of religious and ethical problems that are agitating the minds of men at the present day. This is a free platform, whereon a man may utter the best that is in him, or the worst if he chooses, without fear of the *odium theologicum* ready to transfix him with the javalins of prejudice and intolerance. The immaculates who never sin, the infallibles who never err, and the immutables who never change, the men whose temporary opinions are eternal finalities, who spend all their time in trying to prove that they already have the truth, and none in seeking it may be in attendance here like other men, but they will not feel at home. While we are not here for controversy, for polyclinic interchanges, to prove ourselves orthodox by apostolic blows and knocks, we are here for comparison of conclusions, for free and fraternal discussion, with a view to ascertain truth, and reach a basis of substantial unity, if we can. We are a free people and in essentials a united people, and we need not trouble ourselves seriously about anything further, except to realize these two things a little more fully.

"We are here for *practical* purposes. The investigation of abstractions and mere theoretical opinions will not satisfy the end, for which this Congress was brought into existence. As its brief history shows it

deals only with living questions that have an important bearing on vital interests of the Kingdom of God. In the first Congress at St. Louis we dealt with such questions as 'Back to Christ,' the study of theology, and the Holy Spirit. In the second Congress at Indianapolis the principal theme was 'Higher Criticism' and related questions of modern Biblical studies. In the third Congress at Lexington, Ky., the Central themes were evolution and the psychology of religion; and in the fourth Congress here in Cleveland we are about to deal with another burning question of religious thought, 'The Seat of Authority in Religion.' These are not academic questions of merely theoretical interest. They are vital and intensely practical. Religion has its intellectual and its philosophical side, but the theories of one day are the practical considerations of the next. A mountain preacher from eastern Kentucky, after listening to the discussions of the Congress last year at Lexington, went home and wrote to a religious newspaper that in his humble opinion the two hundred preachers present, spending a week of their precious time in listening to papers and speeches



R. E. HIERONYMUS.
President of Eureka College.

on atheistic, agnostic, theretic and scientific evolution, and the new experimental psychology of convention, would have been in better business if each of them had spent the time in holding a protracted meeting. But even evangelism, as practical a thing as it is, would be in a bad way if there was no thinking behind it, and no men of brains to mold bullets for the rest of us to shoot. Those ministers and thinking laymen who have not learned it all, who have not solved the great problems all by an energetic crack of the theological whip will be amply repaid for their time and trouble in coming here to hear these able discussions, and will return home with a new equipment and inspiration for the preaching of the gospel and the discharge of the duties that belong to their several spheres. I congratulate you and I congratulate myself upon the feast of reason and flow of soul that awaits us in the next two days."

NEWS OF THE WEEK.

AN ADMINISTRATION CRITIC.



ROOSEVELT is admired, Roosevelt is censured. Henry Watterson, whose utterances do not always win a following, but who is often quoted as a leading representative of intelligent anti-Republicanites, has criticised the administration. His criticism seeks to create an issue and gather together those of our citizens not in sympathy with Rooseveltism. Such an intensely personal administration, even in such a high sense, could have no other result. And Watterson has executed his duty pretty well as he sees it. In his speech before the biennial dinner of the Virginia Democratic Association he said, among other things: "Once again in the White House we have the Man on Horseback. Affecting the simplicity of the cowboy, he conceals beneath the self-confidence and queer manners of the broncho-buster the sentiments and ambitions, if not the talents, of a Diaz. To him a little thing like treating an admiral of the navy, wearing the laurel leaves of imperishable renown, as if he were a baby in arms, now to be dandled and now to be spanked, is merely an undress affair, begun and ended during off moments between breakfast and luncheon.

"To him the reprimanding of the lieutenant-general of the army, grown gray in the fighting of the battles of his country, becomes an amusing horseplay, meant to relax his muscles and illustrate his high mightiness, whilst warning lesser officers of the army to obey orders and say nothing. As these things go forward, partaking somewhat of the characters of feats to divert and blinds to hoodwink public opinion, a bill of army reorganization is prepared and urged upon congress, which, if it becomes a law, will make the power of the president absolute, and which it is not too much to say ought to be entitled 'an act to make the president of the United States a military dictator.'"

THE RESULTS OF A TREATY.

The friends of Russia in discussing the recent British-Jap agreement, say that the Japs may make some quick military attempt in the East as a result of their new courage and their confidence in the alliance. If the Russians really apprehend this they also prepare for it. And the friends of England and Japan say that the treaty has made relations even more strained with Russia and she may make a sudden sally in Corea or China most any morning. If the Japs and British apprehend this they also prepare. War is always brewing in great capitals—but this one seems truly coming. This week, at least, it seems so.

MILES AND THE ARMY BILL.

The Brooklyn loop no longer frets the editors. They are starting a Miles controversy. The navy is forgotten. The army advances into print. Miles lately gave some privileged testimony before a senatorial committee as an army expert. The administration's pet army bill was severely censured by the elderly general. For this Secretary Root sternly reproved him. Belligerents insist on the removal of Miles, but he probably will not go till the law requires—his regular retirement will come in August, 1903. Roosevelt may well wait that long to choose his successor.

It is a fact that there has been since before the Cuban war a lack of tender understanding between the war

department and army headquarters. For some reason, wise or foolish, a low estimate has been put upon General Miles and a higher one upon General Corbin—his underling. And there have been many minor incidents, and Miles of late offered to go to the Philippines and solve the riddle there in a way of his own—but he could not get the confidence of those in authority. So throughout all Miles has been kept in sufficient obscurity to become a newspaper hero and villain in a day—and the editors can paint him as they wish. Rightly or wrongly, he has been skipped for many seasons, and the time has come when his friends have an excellent chance to splutter. It will be hard to prove him a villain. He will make a nice martyr, or a presidential possibility, or a railroad-tour hero at least.

CUBA SHALL BE FREE, AND POOR.

According to those who ought to know Cuba will not be able to prosper under the slim tariff concessions wrenched by the administration from the factions of Washington. But the island will be left to shift for itself on May 20, according to our ancient promise and the recent order of the president. The 20 per cent



W. P. AYLESWORTH
President of Cotner University.

reduction bill will probably be a law by that time. No doubt we have been very noble and very consistent in our attitude toward Cuba—but some of our citizens hope that our next effort to spread liberty over sections of the globe may be even more noble and more consistent to the end.

Arise go unto Ninevah, that great city, and preach, unto it the preaching that I bid thee. So Jonah arose, and went unto Ninevah, according to the word of the Lord. . . So the people of Ninevah believed God, and proclaimed a fast, and put on sack cloth, from the greatest of them even to the least of them. Jonah 3: 2-5.

CONTRIBUTED

THE CLEVELAND CONGRESS.

HERBERT L. WILLETT.

The Disciples of Cleveland, through their competent committee, provided amply for the comfort and convenience of the Fourth Annual Congress, which met last week. The opening session was held in the First M. E. Church, whose accomplished pastor, Rev. Charles J. Mitchell, assisted in welcoming the meeting. The remaining sessions were held in the handsome auditorium of the Young Men's Christian Association, at the corner of Erie and Prospect streets. The attendance was excellent, both locally and from abroad, and was representative of the brotherhood. To be sure, we missed J. B. Briney, without whom we had begun to think no Congress could be complete, and W. T. Moore was not there with a story that should keep up his reputation of last year. J. H. Garrison was detained in Florida. Others were missed as well, but compensation was found in many new faces, and the program was a feast of good things.

The First Day.

The first session, on Tuesday afternoon, was presided over by John Wells Allen of Chicago. The address of welcome from the city was presented by Director Harris E. Cooley of the Department of Corrections and Charities, formerly pastor of our Cedar Avenue Church, an article from whose pen appears elsewhere in this issue of the Century. He spoke for Mayor Johnson, himself a Disciple, who was absent from the city. The General Chairman, J. J. Haley, responded to this and a similar word in behalf of Western Reserve University. The substance of this address of Bro. Haley's, who is our accomplished Chronicler, will be found under that caption in another column. President E. V. Zollars of Hiram then read the paper of the afternoon on "The Bible as a Book of Authority in Religion." Some of the points made were these: The possible sources of authority are (1) the human consciousness, (2) human reason, (3) an authoritative person, (4) an authoritative church, (5) an authoritative book. This paper deals with the last.

The Domain of Authority in the Realm of Religion.

Religion may be treated as an inward experience and as an outward life. As an inward experience, it is a part of the self, and finds its sanction and authority in that fact. A large field is still left, however, for the exercise of external authority. What may be reasonably expected of a book of authority in religion, and are these expectations met in the Bible? The Bible confines itself to its own field. It is not a book of law, science, philosophy or theology, but of religion. The Bible recognizes its own primacy and sufficiency. "Thus saith the Lord" rings out from its pages. The Bible is a development, a progressive unfolding of the truth. The evolutionary and traditional views agree in this, although stating it from different standpoints. What is demanded of a book of authority on religion, and does the Bible meet this test? 1. Inspiration. Shown by its (1) unity, (2) adaptability, (3) effects in the individual soul and in society. 2. The Bible as a book of authority must answer certain fundamental questions concerning (1) God—his nature, character and attributes, (2) the attitude of God towards men, (3) man's actual condition as viewed by God, his potential attainments and the method of his transformation, (4) the future life. 3. It must aim at the perfection of humanity. (1) It must culminate in the spiritual and not in the physical man. (2) Its principles and methods must conform to the laws of man's spiritual nature. Its method of regulating life is from within, out. (3) It must call forth the best there is in man, must develop conscience, intelligence and will. A perfect model must be placed before him, because man is pre-eminently an imitative being. In Christ

we have the model for imitation and the goal of progress. 4. The Bible must reveal a religion which has all that is essential to meet and satisfy the imperative demands of man's religious nature. These essentials have been affirmed to be dependence, fellowship and progress. 5. The book of authority in religion must reveal an authoritative person. 6. The book of authority must present a religion that possesses universality. 7. The book of authority must reveal a religion whose central principle is love.

The discussion of President Zollars's strong paper was opened by Levi Marshall of Hannibal, Mo., and Frank L. Moffett, of Centerville, Ia.

The evening session was in some regards the most interesting of the Congress. It introduced the theme in most pronounced form. "Christian Consciousness as Authority in Religion," and gave the assembly the privilege of listening to a man already well known through his book on the "Spiritual Life," Professor George A. Coe, of Northwestern University. The curve of this paper may be seen from the following syllabus:

The problem of authority in religion touches not only the theologian but also the student of psychology and philosophy. I. Some elementary conceptions of mind. From the stand-



E. V. ZOLLARS.
President of Hiram College.

point of psychology, religion as a fact of the environment—in the form, say, of the church—acts as a stimulus toward the production of personal religion. The fundamental category is that of mental stimulus and response. The church can only awaken the religious process as an expression of the mind itself as well as of the stimulus that awakens it. The only possible evidence of the possession of religious authority consists in the actual production of the religious response in minds to which the appeal is made.

This is not to say how we discover what is our duty. Before we recognize obligation it often has to be revealed to us from without. This is true of childhood and of manhood, but they are after all the calling into life of our very own functions. Let us now see how this applies to the Christian consciousness.

II. The Christian individual as related to the Christian community. Religion organized as church may not come upon the individual as compulsion, but must approve itself by awakening or intensifying functions that he realizes as belonging to him. If the church commands what the hearer's own conscience does not respond to, it makes itself ridiculous, but if it brings men to themselves, it proves thereby its divine authority.

III. The Christian consciousness of the present as related to that of the past. The relation is similar to that of the individual to the community. The authority of the past consists not in reproducing itself, but in helping us to live our own life. This suggests the relation of the historical spirit with

the present religious life. What of the relation of a particular generation to the Christ? Our age may have advantages over the apostolic age, for example, the advantage of a growing and accumulating experience of life and of Christian life.

IV. What is the content of the Christian consciousness? A conscience that is pricked by the words of Christ—a heart that is set longing when it gazes upon the matchless life—experiences his power. These experiences—the realizations that our life comes to itself through Christ—are the primary constituents of the Christian consciousness. All the rest that we call Christianity is secondary. This is not to deny the importance—the necessity even—of outward expression, of action, of organization. The three great means by which the religious experience expresses and propagates itself are the church, the Scriptures and doctrine.

V. The relation of the authority of the Christian consciousness to the present state of the public mind.

At the conclusion of the paper, Professor Coe was deluged with questions of all sorts, wise and otherwise, which he answered with admirable clearness and force. The session was of exceptional value.

The Second Day.

On Wednesday morning Jabez Hall presided, and Professor Willett conducted the introductory devotional Bible study. The paper of the morning was upon "Education," by President R. E. Hireonymus of Eureka College. He discussed the place of education, and the functions of college and university respectively, protesting against the assumption of the latter title by and of our institutions. Endowment was the great need, he affirmed, and the obligations of people of means were pointed out. Especial emphasis was laid on the kind of education the church needs, and the sort of college that can assure it, one that is religious, but at the same time not sectarian. A striking sentence was this: "There is but one thing worse than a Campbellite college, and that is a Campbellite paper." In the absence of Dean Haggard of Drake and Andrew Wilson of Washington, who were to open the discussion, their papers were read by Secretary Ames.

In the afternoon L. L. Carpenter of Wabash, Ind., presided, in the absence of Gov. Benton McMillen of Tennessee, and E. L. Powell of Louisville, read the paper. His subject was "Authority as Applied to Christian Union." The following is an outline:

What sort of authority has to do with Christian Union? The Scriptures make their appeal to the human soul. Truth must be recognized as truth by the human soul before its inherent authority can become regnant over human life. In this sense only is the soul the final seat of authority. Christian Union must be free and voluntary and therefore the authority which requires it must be accepted and approved by the human soul.

What is meant by Christian Union? For its first twenty years the church was united, but then arose the heated discussion of circumcision as a condition of church membership and salvation. Ever since that time, with multiplied sects and creeds, the churches almost threaten to destroy the church. By Christian Union is meant the recovery of the original union of the church.

I. The various forms of authority for union. (1) The authority involved in the original union of the church is that of beauty, simplicity and naturalness. The authority is in the original unity. It calls us in tones of command. It shames our divisions. (2) The authority of history demands Christian Union. Divisions have weakened the church. (3) The authority of conscience. (4) The authority of Christ. His prayer for the oneness of his disciples. (5) The authority of the apostles. II. The basis of union in the New Testament. (1) The original creed was Jesus is the Christ, the Son of the living God. It was not an assent to a system of doctrines, but faith in a divine person, love of a divine person. (2) Those who thus accepted Jesus were immersed. (3) Those who were faithful were continued in fellowship. Outside these essentials, accepted on the authority of Christ and his apostles, the largest liberty is compatible with Christian fellowship. III. Is baptism a barrier to Christian Union? Immersion was a part of the basis of that fellowship for which our Lord and his apostles made provision in the early church. It is not denied that those who fall short of realizing the perfect ideal of the Christ-life are Christians, but we cannot change the fact that immersion was enjoined by Christ and his apostles as an essential of fellowship in the primitive church. The

Church of the future, if it shall be the Church of Jesus Christ, has already been established and described by our Lord and his apostles. To this one foundation we must ever call the far-wandering church.

Reviews of the paper, which served to open the discussion, were presented by Professor B. C. Deweese of Kentucky University and Professor C. B. Coleman of Butler College. The general discussion was active and suggestive. W. T. Hilton of Omaha presented the plans for the next convention and the report of the committee on the Congress for next year presented the name of Jabez Hall for chairman and Professor Lockhart for secretary. Their suggestion of Des Moines as the place was changed by the Congress to Cincinnati, but at the evening session, with the consent of the Cincinnati representatives, Des Moines was finally selected.

The evening session was presided over by President T. E. Cramblett of Bethany College. J. M. Philpott of Buffalo read on "The Federation of City Churches." He said in part:

Introduction:—Christian unity has to do with principles, federation with practice. Co-operation is characteristic of the age. For example, in capital, labor, clubs, brotherhoods, unions.



B. A. JENKINS.

President of Kentucky University.

*The church cannot afford to ignore or withstand this tendency.

I. Origin of the movement for federation. It began in England with the "First Free Church Congress" in 1892. National and Local Councils. Two causes favored the movement in England; the existence of the State Church and the awakening of the Free Churches to their real strength.

II. In the United States. Began in New York City in 1895. Plan of operations and results of the canvass of the city. Difficulties experienced. Since the primary object of the federation is evangelical it is confined to the Evangelical Churches.

III. Two fundamental facts. [1] The essential unity of all Evangelical Churches. The differences are mostly superficial, often merely matters of taste or of accidental tradition. Federation proposes to recognize the unity that exists. It does not interfere in the least with denominational machinery. It is not a federation of denominations but of individual

churches. It rests not on doctrine but on service. [2] The other fact on which federation rests is the New Testament conception of the church. The old theory viewed the world as a sinking ship and the church as the means of rescuing souls from the wreck. We now see that it is the ship itself that is to be saved and not simply a few elect souls on board the ship. A perfect civilization is the end of religion. The idea of "The Kingdom of God." Society needs redemption as well as the individual. Much preaching is not effective, because it takes no account of physical and social environment.

IV. Practical results. [1] Federation prevents overlooking and overlapping in church work. Tendency is now to multiply churches in better districts of cities and neglect the poorer. [2] Federation will enable the Christian sentiment of the community to express itself as a unit for economical, social and political reforms. [4] Federation will lead to that deeper, doctrinal unity for which Christ prayed. Before we can have more unity we must use what we have. It cannot be manufactured. It is a growth.

Conclusion. The Disciples of Christ, with their great pleas for union, should welcome such a movement as this. They should be leaders in it.

The discussion of the paper was interesting, and was closed by Chas. Reign Scoville of Chicago.

The Third Day.

The outstanding feature of the morning session on Thursday was the paper of H. O. Breeden on "The History and Future of Evangelism Among the Disciples." No man is more competent to speak on this great theme than he. In defining evangelism he said: "It is a wide and wise and wonderful enthusiasm for humanity. Its inspiration is a passion for the souls of the unsaved." In tracing its history among our people he spoke on the following points:

Definition of evangelism. Two principal modes: 1. Conversion—family propagation. 2. Evangelism—Christian nurture.

In its inception, dating from the early part of the last century, the movement championed by the Disciples of Christ was not evangelistic. It was rather a movement within the church universal looking to union of Christians. The Campbells evolved the plea for restoration of New Testament Christianity as the basis of union. The Campbells were not evangelists but theologians. Scott and Stone were. Our evangelistic history covers four periods of twenty years each. In the first period Scott was typical—gave initial impulse toward evangelism to this movement. Second period—Benjamin Franklin, successor to Scott. Third period—Typical evangelist, Knowles Shaw, the singing evangelist. In fourth period stream of evangelism burst forth in a score of channels.

Evangelism is the inspiration of most of our history. Its influence is also found in great related fields of religious activity, especially in education. Colleges have been inaugurated in a wave of evangelism.

The future of evangelism is contingent upon its attitude toward the mastery of problems which confront it. Five great influences will modify and mold the evangelism of the future.

I. Adaptation of evangelism to great social and economic problems.

II. Relation of evangelism to Christian union. The passing of mere proselytism.

III. Relation of evangelism to the great departmental activities of the brotherhood. Home missions, church extension, foreign missions, evangelism all one work.

IV. Relation of criticism to evangelism. The Spirit of investigation in the realm of Biblical literature is called higher criticism. The reverent spirit of the scholars. Inspiration to the study—the desire to know and the desire to be saved. All criticism is one—neither negative nor positive, neither destructive nor constructive, neither conservative nor radical. It simply learns. Its sole object is to determine what is true. Does higher criticism offer a new line of apologetics? Is it inimical to evangelism? Verdict of one hundred ministers. Critics' passion is for truth. Evangelists' for souls. Each a complement to the other. In the conversion of the world one evangelist worth a thousand critics. In the development of sound biblical interpretation, one critic is worth a thousand evangelists. But evangelists should predominate a thousand to one. Room and scope in this great brotherhood, with the "liberty wherewith Christ has made us free" for both types of evangelism.

V. Relation of evangelism to the spiritual life. Righteous prejudice against mechanical and spectacular revivalism which seeks quantity rather than quality, which counts but does not weigh. Evangelism of the future must be vital not formal.

Danger in current definition of the gospel. Two shibboleths of the Church of Christ. Our definition of faith—repentance—baptism must not make either of them arbitrary but vital. The victories of such an evangelism as outlined.

The discussion of this paper was opened by C. M. Sharpe of Kansas City, Kan., and Wm. Oeschger of Winchester, Ind.

The afternoon session of Thursday was devoted to Religious Journalism and brought forth some strong expressions of opinion on our present journalistic situation. The leading paper was by Pres. Barton O. Aylesworth of Ft. Collins, Colo. In outline it was as follows:

"A religious movement will have its living word, adapting its unchanging message to the thought of the community and age. Concerning the written word there has been much controversy. The newspaper of the church is not a pulpit. What is a religious journal in the broad sense? (1) It is a bond of union of those of like name, faith and purpose. (2) It is by far the most powerful co-operative agency known to the church. (3) It gives tone and color to the organization it represents. (4) These journals are the leaders of the whole church. (5) It is its mission to bring the important events and endeavors of the world, religious and secular, to the church in the light of Christian thought. What are the peculiar



F. D. POWER.

President of Educational Society.

demands upon the Disciples of Christ relative to their religious journals? Negatively—[1] They should not be vainglorious, for example, in quoting praise of themselves. [2] It were not wise to let the compositor set too many dollar-marks in his stick of type. The commercial influence, the mere dollar creed, may pervert a paper's message and destroy its influence. [3] Religious journals of the same name and faith should speak in unison, and not in nerve-splitting and heart-sickening discord. A body like ours is sure to divide itself into conservatives and radicals. All human organizations do this. But the press should be neither conservative nor radical. [4] A religious journal is not a question box. [5] The family department of the church paper should be maintained only when the editor can secure the best writers for it. There is some doubt, also, as to Sunday School lesson help and Christian Endeavor departments in our large journals. It would be more helpful, I believe, to give the space to biographies of the fathers and mothers of the Restoration. Positively—(1) How far shall the great weeklies print church news? Why not establish state and district papers for this? The vast missionary and educational work of the brotherhood deserves more attention in the great papers. (2) Is the time ripe for a journal among us whose circle shall reach beyond our own congregations? Illustration of the influence of our present papers. They can do most for the world by developing our own people and plea. They should be our world interpreters. The editorial

page. The editor must have energy, tact, wide vision, sense of humor, imagination. The editorials should be timely, brief, full of ideas, and should inspire to progress and concert of action."

Telling addresses were delivered, in the opening of the discussion, by W. F. Richardson of Kansas City, and John E. Pounds of Cleveland. The exchange of views was animated and telling. It was an excellent opportunity for our papers to understand to what extent their course is applauded, and to what degree condemned.

The closing session was devoted to "The Attitude of Christian Missionaries Toward the Ethnic Religions," and Professor W. J. Lhamon of Columbia, Mo., read the paper. The movement of its thought was as follows:

The ethnic religions are the non-Christian ones. The attitude of Jesus toward other religions was that of one standing alone, unique and exclusive. He admits of no rival. Christian missions must maintain toward the ethnic religions precisely the same attitude. They must be all-inclusive, and therefore all exclusive. Those of clearest vision have ever viewed Christianity in this light; St. Paul, William Carey, Elizabeth Barrett Browning. The relation of Christianity to Brahminism,

large measure to the faithful service of Dr. Ames, whose work as secretary placed the congress under obligations to him. We wait for the good things to be provided for us at Des Moines next year.

ARE THE DISCIPLES OF CHRIST RIGHT?

ERRETT GATES.



HIS question is asked and answered in no spirit of denominational vanity, nor for the idle purpose of proving what is already taken for granted. It is to be supposed that every one who holds a religious faith or fellowship sincerely considers himself and those holding the same faith as right. He may disagree with some in his own fellowship in minor things; but a person who is actively identified with a people is supposed to regard them as right in their main purpose and spirit. Otherwise he would not remain with them. It is needless to say that the writer regards the Disciples of Christ as essentially right.

By the Disciples of Christ I do not mean every man, woman and child who have their names on the church books of this religious people, or every one of the one million or more persons set down to their number. I mean the body as a whole, considered historically and ideally. There are many individuals in this body, and some of them regarded as eminent leaders, from whom I differ widely. But with the main position, the great purpose and spirit of the body as represented by such worthy exponents as Thomas and Alexander Campbell and Isaac Errett, I am in most hearty sympathy. After all, I can only speak for myself in saying this, for others might put another construction upon the writings of these men. But as I understand them and the people, they have lead and inspired, I regard them as right. Let me specify a few general points.

1. In Faith.

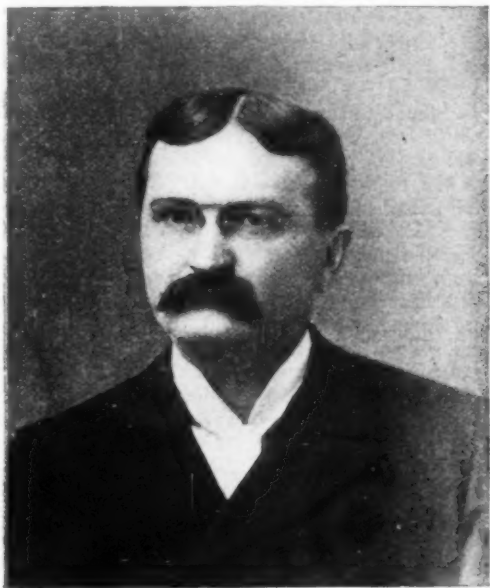
As I understand them, they hold most uncompromisingly to the divine Sonship, the supreme Lordship and Saviorhood of Jesus Christ. They make a confession of this Sonship and Lordship and the maintenance of personal loyalty to him the test of fellowship in the church. In this they are right, as I understand the New Testament.

2. In Practice.

They teach the universal validity and value of the two ordinances, baptism and the Lord's supper, no more, no less. Their practice conforms perfectly with this. They teach that baptism is properly administered according to the Word of God only by immersion, and that the Lord's supper should be observed every first day of the week. They teach that baptism is connected in some sense with the remission of sins, and that the Lord's supper is in memory of him. In their practice of these things they seem in harmony with the New Testament.

3. In Spirit.

They give evidence in their religious and social life of sincere determination to live the life of Christ and to manifest his Spirit. It would be claiming too much to say that they perfectly realize this in every respect, or to say that they are better than other Christian people. They are as good, as a rule, but no better. There are instances of departure from the life and Spirit of Christ in all their churches, but this is no more than



A. B. PHILPUTT.

Buddhism, Confucianism, Mohammedanism may be judged from Paul's treatment of the religions of Greece and Rome as idolatry and demonolatry. The philosophical teachings of the ethnic religions. What should be the attitude of Christian missionaries toward the pantheism of the Hindu, the agnosticism of Buddha, and the fatalism of Mohammed? Thought about God is the last test of religion. (1) Philosophical Hinduism is pantheistic; practical Hinduism is henotheistic and polytheistic. Here the extremes of pantheism and polytheism meet. The inferiority of the religion shown by the gods; for example, Krishna. (2) Buddhism. It is really atheistic. The beauty of his legend and the gravity of his character must not blind us to the limitations of his teaching. References from Sir Edwin Arnold and Max Muller. In this religion, repentance and prayer have no part. It is pessimistic also. The sum total of Buddhism is the gospel of ethnical culture. (3) The fatalism of Islam, whose God "is only a sovereign and not a father." Practically, Islam's missionary enterprises have not been merciful, and its subjection of womanhood has forbidden a high state of civilization. The Bibles of the East—the Koran, the Tri-pitka, the Avesta, the Vedas and the Kings. The testimony of scholars to their value as compared with the Hebrew-Christian Bible. Sir Monier Williams. Joseph Cook. John Henry Barrows.

This brought to a close the sessions of this most profitable and interesting congress, the success of which was due in

always has been since the establishment of Christianity. Their ideal of the Christian life and spirit is correct.

4. In Purpose.

The purpose of their individual lives, of their local church organizations and their larger organizations into conventions and societies, is to save men and advance the kingdom of God by the preaching of the Gospel. In this they are not distinguished from other bodies of Christians. They teach, moreover, that one of the things that retards the progress of the kingdom is the divided state of the Christian world. In the language of Alexander Campbell: "Tired of new creeds and new parties in religion and of the numerous abortive attempts to reform the reformation; convinced from the Holy Scriptures, from observation and experience that the union of the Disciples of Christ is essential to the conversion of the world—a few individuals, about the commencement of the present century, began to reflect upon the ways and means to restore primitive Christianity." Here we have in brief a statement of the purpose that called the Disciples of Christ into being.

This purpose of the Disciples I regard as a necessary complement of their mission to save the lost. The separation of Christians from one another into distinct and antagonistic bodies they regard as a serious evil, unscriptural, unnecessary and wrong.

5. In Status.

The Disciples of Christ find themselves one of these separate, distinct and antagonistic bodies of Christians. This is their status or relationship to other religious bodies. Their relation to other religious bodies is the same as the relation of other religious bodies to each other. As I understand it, they never have and do not now regard this as a true, justifiable or scriptural relationship of Christians to each other. It is not a condition that they desired, but one that they could not help. It is a condition of things that they are committed by their purpose to strive to change. They are committed to promote and enter into union with other Christians by every means in their power and on every occasion consistent with fidelity to the truth. For the Disciples of Christ to be content with a separate, denominational existence is to write them down the worst of sects. When the Disciples settle down into a comfortable, self-complacent, denominational existence and lose all concern for the divided state of the church, they cease to be right. They are right in their attitude toward their status only so long as they hold it to be provisional; not the end in view, but a forced condition precedent to it.

They may not now be a party to the present unscriptural, divided state of the church, for it existed before they came to be; but they will become a party to it when they begin to nurse their orthodoxy and despise others.

Right they doubtless are in faith and practice and spirit and purpose, but wrong in relationship to other Christians until there is "one fold, one shepherd."

If our gospel be hid, it is hid to them that are lost: In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 2. Cor. 4: 3-5.

CHRISTIAN UNION.

BY D. R. DUNGAN.



THE use of human speech by which to state the faith in Christ has resulted in much harm. Paul would have us to be of the same mind and to speak the same things. This can only be when we quit the jargon of human make. When the people were to be separated at the tower of Babel, it was easily accomplished by confounding their speech. One man called for mortar, but the attendant understood brick or straw, and the work had to stop, for they could not understand each other. So it is in Christian thought; men are barbarians to each other by the language of Ashdod. I asked a minister once to announce that I would preach there on the next Lord's day. He looked at me in a peculiar way till his face resembled an interrogation point. He then asked if I meant "next Sabbath." I had to explain, for he was not acquainted with the language of the New Testament. I read yet of a revival in which a goodly number were powerfully converted and there were many seekers. Ten persons got through at one season of prayer. What they got through, or what got through them, is difficult to say. In an excited prayer some one calls for "a fresh baptism of the Holy Spirit and fire." But I am in the condition of the unlearned and do not know when to say amen. Perhaps the Lord knows what the fellow means, but I do not. I have seriously doubted if the man knew. We find a large number of young people now witnessing for Jesus. That Paul could be a witness for Jesus he had to see him. But the word has changed its meaning very much from anything found in the Scriptures or in Webster's unabridged. Two ladies were talking one night as they were returning from church, and they were speaking in the highest terms of the excellent sermon to which they had listened. I heard one say: "It is a long time since I heard a sermon on the good old doctrine of hereditary total depravity." What would the Lord or one of the apostles have understood by such a statement? Neither one of these words occurs in the entire Bible. Neither hereditary nor total depravity was ever used by any inspired man that we know of. Possibly some one has an excuse for the expression, that it is to present with clearness just what is in the mind. That makes it worse. God could express all his thoughts on the subject of human faith and duty by the words found in his book, and if we cannot express our thoughts by the use of the words found in that book, it is because we have thoughts on the subject of faith and duty which God did not have. There are some subjects that a man could not preach on if he had to have an appropriate text. Where would he find a text for infant baptism, for seeking religion at the mourner's bench, for the final perseverance of those who have been truly converted, for limited atonement, for unconditional election, for membership in the church without baptism? I have said this that it may appear that a faith which cannot be expressed in the words of the Scripture, taken in their legitimate sense, is not true, is not of God, and should be thrown away as soon as possible. The church had its first divisions because of phraseology not found in the Word of God. Men can now agree respecting the things found in the Bible, but they differ widely on things not found there.

There are those who feel that this is giving too much importance to being sound in the faith. While

I have no quarrel with them, I beg to say that, to me, it is of very great importance that we shall stand fast in the faith of the Gospel. I am sure that Christ and the apostles held the same view on the subject. Let us consider a few texts which go to show the place they assigned to the faith once for all delivered to the saints. "Contend earnestly for the faith," Jude 3; "To Titus, my true child after a common faith," Titus 1: 4; "For which cause reprove them sharply, that they may be sound in the faith," Titus 1: 13; "But speak thou the things which befit the sound doctrine: that aged men be temperate, grave, sober-minded, sound in faith," Titus 2: 1; "As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a different doctrine, neither to give heed to fables and endless genealogies, which minister questionings rather than a dispensation of God, which is in faith so do," 1 Tim. 1: 3, 4. Perhaps the trouble had come which had been predicted by Paul at Miletus when bidding farewell to the Ephesian elders, Acts 20: 29, 30. From among them men had risen up speaking perverse things in order to draw away disciples after them. These were the "perverse talkers whose mouths must be stopped."

Again we read in 1 Tim. 6: 3-5: "If any man teacheth a different doctrine and consenteth not to sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is puffed up, knowing nothing, but doting about questionings and disputes of words, whereof cometh envy, strife, evil surmisings." Paul is very much like himself. See what he has to say to the brethren in Galatia: 1: 6-9: "I marvel that ye are so quickly removed from him that called you in the grace of Christ unto a different gospel; which is not another gospel; only there are some that trouble you and would pervert the gospel of Christ. But though we or an angel from heaven should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema." From these texts it is certain that Paul did not share the idea which at the present time is common, that the soundness of one's faith has little if anything to do with salvation. Paul knew, and so do we, when we think about it, that we will not have a correct life with a false faith. These teachers who were troubling the Galatian churches were not denying that Jesus was the Christ, they were simply demanding that they must be circumcised and keep the law. This mixing the gospel with the law is that which Paul denominates "another gospel." He even goes so far as to wish that these men would even cut themselves off. In his mind these men were not contributing to peace nor to truth, but were causing divisions and offenses contrary to the teaching which had been furnished them by the inspiration from God.

But this carefulness respecting the faith is not limited to Paul. It were an easy task to show that the Savior and the other apostles held the same view. We can only give space to John the aged. "Who is a liar but he that denieth that Jesus is the Christ?" 1 John 2: 22; "For many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the anti-Christ. Look to yourselves, that ye lose not the things which we have wrought, but that ye receive a full reward. Whosoever goeth onward and abideth not in the teaching of Christ hath not God; he that abideth in the teaching, the same hath both the Father and the

Son. If any one cometh unto you and bringeth not this teaching, receive him not into your house and give him no greeting; for he that giveth him greeting partaketh in his evil works."

It is not a small thing to be sound in the faith. To refuse that faith is to make God a liar and to be lost. We have no time to urge some man's opinions or philosophy, for the only way out of sin is by faith in Jesus Christ and obedience to his will. This, too, is the faith of the Gospel and the one, and the only one, upon which all believers can possibly unite. To be religiously right we must be scripturally right; not simply in outward form, but in spirit and in truth.

SOME POINTS IN PROF. WILLETT'S BOOK.

"A Disappearing Brotherhood."

A. B. JONES.



ON page 51 of his delightful and inspiring little book, speaking of the Disciples as a separate body advocating Christian unity, Dr. Willett suggests that, when we have gained our point, accomplished our mission, we "ought to disappear." This has brought out a protest, a revolt. "Ought to disappear!" Monstrous! Treacherous! Traitor! "Away with him. Crucify him!" Now to a man who has read this book with any degree of attention this is surprising. It springs upon us the questions, "Do we really understand ourselves?" Is it our mission to denounce sectarianism in others and yet hold the prerogative of being the ringleader of the sects? When we have achieved our work of uniting all the denominations on the apostolic basis—"One Lord, one faith, one baptism"—are we then to stand aloof and refuse to unite with them? Is it our mission not only to unite the world in the bonds of a common brotherhood, but then to stand guard over them with clubs and by "apostolic blows and knocks" hold them together? Are we to thus prove to the world that, in spite of our protestations to the contrary, we are ourselves an incorrigible sect? In what other attitude can we stand if we refuse to "disappear" as a separate body of believers?

That statement of Prof. Willett, in its contextual setting, is so carefully guarded that a man must shut his eyes to the light not to understand it. Have we here, on the part of some of our scribes, a plain determination to "make a case where there is no case"? Listen at the sentence where that much-criticised expression, "ought to disappear," occurs:

"The moment their plea for Christian unity becomes effective throughout the church and their efforts realize success, that moment their separate existence becomes no longer necessary, and if perpetuated beyond that time would be an obstruction to the progress of that unity, a useless and impertinent survival of a body whose ends were accomplished and which ought to disappear."

When does our "separate existence become no longer necessary"? When our "plea for Christian unity becomes effective throughout the church."

When does our "perpetuated" existence become "an obstruction to the progress of that unity"? After "our efforts realize success." When do we become "a useless and impertinent survival of a body"? When our "ends are accomplished."

What other view of the subject is possible except that indicated above—that we retain our separate denominational existence as the King's bodyguard to see that this Christian unity remains in unity.

But Dr. Willett has given other safeguards against misunderstanding his teaching on this point. In the next sentence preceding the one we have quoted he says: "The Disciples need make no apology for their separate existence so long as their mission is unaccomplished."

Again, on pages 30-31, he presents this subject in the light of saving and losing ourselves—our enforced denominational identity. He says by persisting in being a separate body—"We have saved our life denominationally, but have lost it in reality." Have lost the object of our coming and of our efforts—the unity of all believers in Christ. But, upon the other hand, it may save our real life as pleaders for union by losing our denominational attitude. He says:

"We may have to give up ourselves, our denominational standing, our machinery, and merge ourselves in the great united Church of Christ. We shall not have to give up a single principle for which we have contended, but only our division attitude. By this means we lose ourselves, but we save our plea and ourselves in the largest way." That is, we have accomplished Christian union and shown our consistency and sincerity by entering into that union ourselves.

This article will now be closed by laying before the reader another passage from Prof. Willett on this point—this much-criticised point of "a disappearing brotherhood." After seeing that the reader will conclude, it is thought that all this ado in some of our journals, this "ringing the changes" on "a disappearing brotherhood," is sheer *ad captandum vulgus*. Hear Mr. Willett:

"If all denominational separatism is to be abandoned, may not even that organization which we have acquired thus far in the prosecution of our work of Christ need to be laid aside in order that the very purpose of our movement may be achieved? The united church will not be our church, but the Church of Christ, including all who follow him, drawn into united service by the need of oneness, which we have constantly proclaimed. We shall not lose, but rather find ourselves by thus abandoning what seems our corporate life. * * * When we lose ourselves for the sake of uniting all, we save ourselves in the supreme sense. This time may still be distant, but the disposition will fix the curve of our movement. We have the same love of our history and brotherhood that we see in others for their own. To give up this separate existence for the sake even of our self-realization when visible union becomes possible may be as difficult for us as for them. But when the time comes and the forces of righteousness are moving toward each other with friendly air and desire for union upon that foundation which alone is capable of sustaining such a universal fellowship of believers, may we be great and unselfish, wise and discerning enough to say, like Solomon of old, like the Moravians of later days, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

If we do not hold to that view of the problem of Christian union, we certainly need to address ourselves to the task of finding ourselves and defining our position.

BIBLE BRIEFS.

Concise Statements Regarding the Origin, Structure, History, Character and Teachings of the Holy Scriptures.

HERBERT L. WILLETT.

These paragraphs are intended to serve as helps to an outline knowledge of the Bible where a more extended study is lacking or a brief review is desired. Thus used, they will be admirably adapted to Sunday school reviews, prayer meetings and preaching services, the leader asking the questions, and the company present responding with the answer. In this manner a few questions at each meeting, or even one, in cases of the longer ones, will afford profitable material for a series of biblical preludes or reviews. The ground covered at the previous meeting should be reviewed before the advance topics are considered.

General Features.

1. What is the Bible?

The Bible is the book in which the Christian religion is set forth, as containing the revelation of God's nature and his purposes regarding man.

2. What is the meaning of the word "Bible"?

The word "Bible" is derived from a Greek word meaning "books," and refers primarily to the books of which the Scriptures are composed.

3. What are the leading divisions of the Bible?

The Bible is divided into two parts, the Old Testament and the New Testament. The word "testament" means a will or covenant.

4. How many books are there in the Old and New Testaments, respectively?

There are thirty-nine books in the Old Testament and twenty-seven in the New, making sixty-six in the Bible.

5. What does the Old Testament contain?

The Old Testament contains the laws, the religious instruction, the history and the poetry of the Hebrew people.

6. What does the New Testament record?

The New Testament records the life of Jesus Christ and the labors and writings of his apostles.

7. What is the purpose of the Old Testament?

It is the purpose of the Old Testament to show the choice and education of a people through whom the spiritual hopes of the world could be realized.

8. What is the purpose of the New Testament?

It is the purpose of the New Testament to show the fulfillment of those hopes in the person of Jesus and the beginnings of the church.

9. What is the authority of the Old Testament?

The authority of the Old Testament lies in the fact that it is the record of the providential history of the Hebrew people and of the laws and preaching by which they were directed. It was superseded by the new covenant or testament and is no longer of binding authority on either Jews or others.

10. What is the authority of the New Testament?

The authority of the New Testament lies in the fact that it is the record of the life of Jesus and the early church, and contains the teachings of Jesus and his apostles, which are the divinely given directions for the Christian life.

11. Is the Old Testament inspired?

The Old Testament is inspired as the product of the Spirit of God working in the life of the Hebrew nation during a definite period and for a definite purpose.

12. Is the New Testament inspired?

The New Testament is inspired as the product of the Spirit of God working in the apostolic church to preserve a record of the ministry of Jesus, and to guide

the life of the church in the first and all subsequent ages.

13. *What is the value of the Old Testament?*

The Old Testament is valuable to-day as the record of the most direct method by which God prepared the world for the coming of Christ. Many of its teachings are repeated and enforced in the New Testament. It is, therefore, as Paul declared (2 Tim. 3: 16), "profitable for doctrine, for reproof, for correction, for instruction in righteousness."

14. *What is the value of the New Testament?*

The New Testament is valuable as the record of God's self-revelation to the world in the person of our Lord Jesus Christ, and describes the methods of Jesus himself and of his apostles in putting into operation his plan of living. It is the supreme religious literature of the race, and the authoritative text-book of the Christian religion.

(To be continued.)

BURNING THOUGHTS FROM THE STUDENT VOLUNTEER CONVENTION.

SILAS JONES.

Truth is never mighty until it is incarnated.—Bishop Galloway.

What Christ wants to-day and what we should pray for is not leaders, but laborers.—John R. Mott.

It is easier to get people to attend funerals than it is to get them to care for the sick.—Bishop Thoburn.

The good pastor believes that missions are the chief end of his church. The whole church should constitute the missionary society.—Dr. Edward W. Smith.

This convention has to do with the supreme business of the church of the living God. Everything else that is undertaken by the church in the way of philanthropy or what is popularly called "applied Christianity," is subject to the great work of the world's evangelization.—Dr. John Potts.

Missions are not an accident of Christianity, they are an integral part. The church that withdraws from its missionary obligations is false to its Master. Missions are the response of an enlightened conscience to a divine ought, of the Christian heart to redeeming grace and man's spiritual need. They are the normal expression of the life of Christ in the human soul. The key to the interpretation of the Word of God is the missionary idea. What is needed is an apologetic in the way of an energetic.—Dr. E. E. Chivers.

Do not preach against idolatry and Mohammedanism. I wish I could recall a thousand sermons I have preached. Never deride any man's religion. Tell men that Jesus Christ sent you to them. They will listen to you. There is not the slightest use of any human being preaching the most correct doctrine in the world unless it is a doctrine of love. The world would be redeemed within a few years if all who bear the name of Christ knew the love of Christ.—Bishop Thoburn.

After attending this convention one is bound to have greater faith in the missionary enterprise. Twenty-five hundred students and professors met to consider the extension of Christ's kingdom. That the greatest student convention ever assembled on the American continent was a missionary convention is a significant fact. It means that the colleges and universities are beginning to give serious attention to the subject of missions. The reports showed that mission study classes have increased in number and in enrollment.

Students are finding out what the Master requires of them in the way of service. It is the aim of the volunteer movement to bring before every student in the institutions of high learning of North America the claims of the missionary enterprise. Not every one is urged to become a volunteer. It is desired that all have the missionary spirit. Many of the best students of recent years have offered themselves for service in foreign fields. Of these 1,953 are known to have sailed. Some have won the martyr's crown.

The largest benefits will not be derived from this movement unless there is more sacrificial living on the part of all the Lord's disciples. It has been demonstrated that young people are willing to deny themselves and to bear the cross for the sake of the world's evangelization. But the number of those so doing will not be large if the church is worldly and self-indulgent. A church ready to answer promptly and gladly every demand of our Lord will experience no difficulty in finding missionaries enough to evangelize the world speedily.

PLEASANTRIES.

Teacher—"How many ounces in a pound?"

Tommy—"That depends upon the grocer."

Kind Lady—"Horrors, little girl! Don't you know that smoking cigarettes affects the heart?"

Amaryllis—"So does love, madam."

The barber remarked upon the scarcity of his customer's hair. "Have you ever tried our hair wash?" he said, expectantly. "Oh, no; it wasn't that that did it," was the crushing reply.

She—"It's a pity you have not a mind of your own."

Cholly—"Jove! I ought to have. You have given me a piece of yours often enough."

"I thought you said you had plowed that ten-acre field," said the first farmer.

"No, I only said I was thinking about plowing it," said the second farmer.

"Oh, I see; you merely turned it over in your mind."

Once a distinguished Russian grand duke found himself charged twenty francs apiece for hothouse peaches at a cafe in Paris. "Are hothouse peaches so scarce then, even in midwinter?" he asked. "No," replied the maitre d'hotel, "but grand dukes are."

"This wireless telegraphy reminds me of a groundless quarrel."

"What possible connection is there between the two?"

"It's practically having words over nothing."—*Philadelphia Times*.

The following story makes one think of the old proverb about a "guilty conscience" and "no accuser":

"Now, boys," said the patient Sunday school teacher, "surely some one of you can tell me who carried off the gates of Gaza. Speak up, William."

"I never touched 'em!" said the indignant William, with a suspicion of tears in his youthful voice. "I don't see why folks always think when things are carried off that I've had something to do with it!"—*Youth's Companion*.



OUR PULPIT.

THE ALABASTER BOX.

N. M. RAGLAND.

"Keep not your kisses for my cold, dead brow,
The way is lonely, let me feel them now,
Think gently of me, I am travel worn,
My faltering feet are pierced with many a thorn,
Forgive, O hearts estranged, forgive, I plead?
When dreamless rest is mine, I shall not need
The tenderness for which I long to-night."

Generous hearts are always glad to see a ray of sunshine fall across a path of woe. The devout reader comes upon the incident of the anointing of the Master in the home of Simon the leper, with the feelings that fill the heart of the traveler as he looks for the first time on an oasis in a weary desert. The Man of Sorrows walked a pathway rugged with rock and tangled with thorns. Two experiences, however, of exceeding beauty shine out in his career and linger in our memory as a star in the sky. These are the transfiguration on Mount Hermon, and the anointing in Bethany preparatory to his burial. Three of the New Testament writers mention the strange scenes on the holy mount, and three tell of the anointing in Simon's house. With voices sweeter than morning's breath, these writers say,

"No other Lord but thee, we'll own
Nor other name but thine confess."

The place of this beautiful service was the village of Bethany on the eastern declivity of the Mount of Olives, distant from Jerusalem a Sabbath day's journey. He was in the house of Simon, whom he had healed of leprosy. Simon gave this supper in the quiet hush of the vesper hour, never dreaming that it would be mentioned outside the little circle of friends in Bethany, and behold, it has been told in many tongues. This sweet and virtuous soul did good by stealth and blushed to find it fame.

The hour of the banquet was sometime after sunset at the close of the Jewish Sabbath. The night was an ideal one, full of star-light, vernal balm and the odor of opening flowers. The beloved John, on whose poetic nature the event made an ineffaceable impression, places it six days before the passover. The clock of time had struck the hour that marks the beginning of the end of the Savior's earthly career. This is the first important incident in the series of strange experiences of the Master, during the last week he spent on earth before his crucifixion. Beginning with the anointing at Bethany, the events followed one after another with arrowy swiftness till the crowning tragedy on Calvary. The evening spent in Simon's house with a few choice friends, gave our Lord needed rest and inspiration for the final struggle with the powers of evil. It is interesting to study the conduct of a great soul in its experiences both of joy and of sorrow. Sunshine and shadow are alike needful in developing a beautiful character. This gathering of Christ and

his friends is a study for an artist. It might well have suggested the model of the ancients who represented friendship in art as a young man bareheaded, and rudely attired, to signify activity and aptness for service. Upon the fringe of his garment was written "Death" and "Life", signifying that in life and death friendship is the same. On his forehead was inscribed "Summer" and "Winter", meaning that in prosperity or adversity friendship knows no change except in the variety of its services. The left shoulder and the arm were naked down to the heart, to which the finger of the right hand pointed to the words, "Far" and "Near", which expressed that true friendship is not impaired either by time, or dissolved by distance. Christ touched human life and experience at every point. He shed a radiance over all his intercourse with men. He was a man, a woman, a child and an angel all in one. This makes him the friend of the whole world. The worst that the Pharisees could say about him was to call him the friend of publicans and sinners. In "In Memoriam" the poet laureate says of Mary and her beautiful service in the house of Simon the leper:

"Her eyes are homes of silent prayer,
Nor other thought her mind admits
But he was dead, and there he sits,
And he that brought him back is there.

"Then one deep love doth supercede
All other, when her ardent gaze
Roves from the living brother's face
And rests upon the life indeed.

"All subtle thought, all curious fears
Borne down by gladness so complete,
She bows, she bathes the Savior's feet
With costly spikenard and with tears."

While the guests were partaking of the feast, Mary came in quietly and opened a flash filled with the ointment of spikenard. The alabaster vase she held in her hand was of exquisite mold, and may have been worth its weight in gold. "In her eagerness Mary crushed the cruise and poured the contents on One she so honored and loved." This fragrant ointment was the product of Arabia, India and the Far East. The attar of roses is still made in large quantities at the city of Ghazepoor in India. It requires four hundred thousand full grown roses to produce a single ounce. It sells in the English warehouse for \$100 an ounce. It would take \$1,200 to buy as much as Mary's pound of ointment used in anointing the Savior's body preparatory to his burial. Costly as it was, the Master accepted the sacrifice and approved the deed, because it was the offering of love. It is not the lack of money but the lack of love that withholds the gifts from the missionary enterprise. Mary's offering and the Master's blessing have benefited the poor a thousand times the pence which Judas thought was wasted on the head he was watching to betray. This was a ministry so tender that it carried a sorrow that it could not heal. It had a meaning as beautiful as it was hidden. It was an anointing preparatory to a burial. Only the Master and Mary understood this meaning, mystical and eternal. The apostles moved slowly with the heavy foot of reason. This woman's mind flew swiftly on the wings of intuition. The ointment was devoted to Christ by one who loved him most and who would most deplore his loss.

To be continued.

The Bible School

PETER, ENEAS AND DORCAS.

Lesson for April 13th, 1902. Acts 9:32-43.

Golden Text: *Jesus Christ maketh thee whole, Acts 9:34*
Time: Probably about A. D. 39 or 40, during a season of rest from persecution. **Place:** Lydda, twenty-five miles north-west from Jerusalem. From Joppa, on the seacoast n miles southward.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

ELIAS A. LONG.

The Christ-Life Repeated.

Following in the steps of Jesus, "going about doing good," and that to some of "the least of these my brethren," hence to Christ. Matt. 25:40. Here we have an admirable picture of Christ's spirit and power in action through the lives of his followers. Vs. 34. The lesson carries with it an account of the relief of the sick, relief of the poor, a case of a life restored and the birth of many into eternal life, besides a picture of godlike hospitality. Vs. 43. It shows Christians sympathetic and helpful as moved by the Christlike spirit.

Vs. 32. Spread of the Gospel.

"As Peter went." R. V. The early Christians, like their Master, went about seeking to do good. Possessing the spirit of Christ they went as they were led by that spirit.

"Throughout all quarters." Already the "Go ye" of the great commission had led to the spread of the church throughout Judea, Samaria, Damascus, Ethiopia, Lydda, Joppa and Sharon.

"To the saints." To those who were holy and consecrated through having received and retained the Holy Spirit. Ch. 13:41; Matt. 27:51.

Lydda. A city twenty-five miles slightly northwest of Jerusalem.

Vs. 33. Visiting the Sick.

"Found a certain man." Peter found him because he looked for him. Like Job, the cause he knew not that searched he out. Job 29:16. Peter, like his Master, had become a good shepherd, seeking, helping and feeding the sheep out of the love which was shed abroad in his heart by the Holy Spirit. Jno. 21:15-17; Rom. 5:5. As Peter does not demand the faith of this man, he doubtless was a disciple. The bed-ridden have opportunity for meditation upon and culture in Christ.

"Kept bed for eight years." The apostles, like their Master, chose for healing cases that were considered incurable. Thus, very different from modern pretenders, no one could question the miraculous nature of the recovery.

"Palsy." It was a type of sin which is moral paralysis.

Vs. 34. Christ at Work.

"Jesus Christ healeth thee." R. V. It is in the present tense. The healing took place while Peter spoke. Christ was at work in a two-fold sense directly upon Eneas and yet through Peter. Loyal, humble Peter. With what care he turned the eye and heart of Eneas and of the spectators from himself to Christ. That likewise was Paul's way. I Cor. 15:10. Is it our way?

"Arise, and make thy bed." The command implied faith on the part of both Peter and Eneas. Eneas must do something as evidence of his faith. Doing is the fruit of faith; faith without works is dead.

Vs. 35. Harvest for the Kingdom.

"Sharon." R. V. A region round about and northerly from Lydda, celebrated by the Hebrew poets for its beauty and fragrance (S. of S. 2:1; Isa. 35:2), as well as the richness of its pastures. I Chron. 27:29; Isa. 65:10.

"Turned to the Lord." They changed their course; right about face. Ch. 11:21; 15:19. God's call anciently to his people was that they should turn from their wicked ways and live. Ezek. 33:11. All service in the church, Sunday school and world should have for its ultimate aim the bringing of souls to the Lord.

Vs. 36. Living the Blessed Gospel.

"Joppa." A noted seaport of Jerusalem, forty miles away.

Here Solomon landed the materials for the temple. (2 Chron. 2:6), and from here Jonah sailed. Jon. 1:3. Philip had probably preached here. Acts 8:40.

"Dorcas." The most noteworthy thing said of the young church was that this disciple was witnessing for Christ by closely following in his footsteps, in good works done to the poor. Ch. 10:38. What more effectual way could there be of proclaiming the Good News to the poor! Matt. 11:15. Her name was Tabitha in Arabic and Dorcas in Greek.

"Full of good works and alms deeds." Such a one always is held in remembrance in the sight of God. Ch. 10:31. Dorcas fulfilled the law of Christ by helping "to bear the burdens of others." Gal. 6:2. "Ye have the poor always with you." Matt. 26:11; 2 Cor. 8:9. We may know whether or not we are full of the Holy Ghost by whether or not we, like Dorcas, are full of good works and alms deeds. This Jesus was.

Vs. 37. Enduring Monument.

"She was sick and died." Her death emphasizes her great value to the church. So death always impresses us, with the deeds of the righteous and the worth of their lives.

"They laid her." Christianity civilizes. Instead of the semi-savage wailings common to a funeral in ancient times (Mark 5:38, 39), the description here is one of quiet and orderliness. To-day flowers, emblems of a joyous resurrection tend to take the place of black goods as emblems of Christian mourning.

Vs. 38. The Comforter Called.

"They sent unto him." It is hardly possible that a miracle of resurrection should have been thought of by the Joppa Christians. As God is the God of all comfort (2 Cor. 1:34), so those nearest to him, who live in the spirit, are the most able to bestow comfort in the hour of death. Recall the words of comfort Jesus uttered at such a time. Jno. 11:25.

"Desiring . . . would not delay." Sought comfort, advice and assistance in their great distress. They sent for a man of God; do ye people now send for such an one when they are in trouble?

Vs. 39. The Regretted Death.

"Peter arose and went." Peter was ready for any errand of loving ministry.

"Widows stood weeping." They went because this woman had lived for others. When we are dead will the memory of our good actions be precious to those who survive?

"Being dead she yet speaketh." What made hers a pure religion? Jas. 1:27.

"Showing the garments which Dorcas made." Every one of such became a witness to the Christ spirit in the giver. The deeds we do which live in the hearts of others are a more enduring monument than shafts of granite. The righteous shall be held in everlasting remembrance. Psal. 112:6.

Vs. 40. Spirit Returned to the Flesh.

"And prayed." This was in imitation of Christ's example. Mark 5:40. In some respects it was the house of Jairus over again, but Peter's prayer is a distinct and essential feature. Kneeling was a common attitude of prayer among the Jews. Psal. 95:6; Acts 21:5.

"And she opened her eyes." Her spirit returned again to its tenement of clay. Why could not Stephen, the mighty preacher, instead of this woman have been raised? God only knows. Isa. 55:9. Living the gospel is a higher work than preaching the gospel. Matt. 25:34.

Vs. 41. The Helper Restored.

"Lifted her up." Doubtless she added days, after the glimpse of the better world, would give Dorcas increased zeal in the Lord's work.

"Saints." It is noted that the names by which the followers of Jesus were called developed in the following order: In Acts 1:15 the word "Disciples;" Acts 2:44, the word "Believers;" Acts 9:13, "Saints;" Acts 9:50, "Brethren;" Acts 11:26, "Christians." We are called to be saints. I Cor. 1:2; Rom. 1:7.

Vs. 42. Greater Works.

"And many believed." One soul was restored to natural life to abide here yet a few years longer, but an incomparably greater work was accomplished in that many were brought into the divine eternal life. It is the blessed privilege of each one of us to have a part in these greater works. And bringing spiritual life to souls dead in sin is a far greater achievement, than Peter had performed on this physical body. Jno. 14:12; II Peter 1:4.

Vs. 43. Judaism Relaxing.

"Tarried many days." Peter's coming had been without seeming plan, but the Lord's work prospered in Joppa so he

was well pleased to continue his abode there.

"With one Simon a tanner." The choice of such a house by Peter is significant, because tanning had to do with dead animals, and was held an abomination by those good Jews "who strained at a gnat." The fact that Peter made his home with the tanner showed the broadening tendency of his mind; the next step was the receiving of Gentiles into the faith. Perhaps he recalled Christ's exposure of Pharasaic exclusiveness and also his relations with the Samaritan race. This was a seaside home. Ch. 10:6, 32.

FIVE-MINUTES' SERMON ON THE GOLDEN TEXT.

PETER AINSLIE.



REPENT ye, therefore, and be converted, that your sins may be blotted out. This is a part of the wonderful sermon which the apostle Peter preached in Solomon's porch and his conclusion in this instance is the same as in that great sermon which he delivered on the day of Pentecost. Then he commanded the people to do two things—repent and be baptized; now he likewise commands two things—repent and be converted, or, as the revised version reads, turn again. There are then two things which the apostle commanded, and these in order to the blotting out of sins. This text, then, drops into the preachers' three divisions—first, second and third, but it is not always good to try such little sermons by these great rules.

Repentance means a change of heart. One may be sorry, but never change heart, so that repentance is not sorrow. On the other hand, one must be sorry before he changes heart. Godly sorrow leads to repentance. Evidence is brought to bear. The heart is convicted of sin, as Saul of Tarsus was. Being convicted, there must necessarily be sorrow. With many it goes no further. It did not with Judas. It did with Peter. He knew he was wrong and he resolved to do differently. He changed his will and repentance was completed. It is like opening a safe with a combination lock. The door cannot be opened without conforming perfectly to the directions. Turning to two letters when the directions prescribe three will not open the door, however perfectly the first requirements may have been met. Repentance must have evidence and godly sorrow and a change of the will. This is the great step toward the new life.

But to be converted is the question. What does it mean? It certainly as here used cannot mean the same as repentance, for the command would be foolish, but, since it is the same apostle that spoke on the day of Pentecost and he is meeting the same questions that caused him then to say "repent and be baptized," the second command here must refer to baptism. Perhaps the people understood it so well, as Dean Hawson suggests, it was not necessary to emphasize baptism. It is in perfect keeping with general custom that, having changed one's mind, they do some definite act to publicly make it known. Baptism is that act. It is a kind of publication that one has taken his position with Christ. It is a pledge on God's part that sins have been remitted. Many claim that they know it from other reasons, but this is God's way of letting us know. Two things to do—repentance and baptism—for the remission of sins, and one is obeying God.

Who does not want his sins forgiven? It is the cry of all hearts. Some feel the burden more than others, but all look out somewhere for pardon and peace. The guilt of human sin is the sad experience of nearly all whom you meet. To be away from such a life; to be

free; to live for God—all these things make up the daily thirst of human life. Sin deadens the soul; remission of sins gives life. This being so, was it any surprise that the Master should have said, "Ye must be born again"? Begin life over, live a life that reaches beyond the grave. The blood of Jesus blots out human sin. Guilt has gone with remission and Christ has come with pardon. It is a wonderful work that he has done. The scheme of salvation is superb and the soul bows in adoration before its Savior.

Our Father, thou hast saved us and to thee we give praise and thanksgiving forever. Amen.

CHRISTIAN ENDEAVOR.

CHAS. BLANCHARD.

GIVING: ITS LAWS; ITS REFLEX IN INFLUENCES.

Topic, April 13: 2 Cor. 8: 1-5; 9: 6, 7; 1 Cor. 16: 1, 2.

There are some peculiarly rich expressions in this eighth chapter of 2 Corinthians. "Moreover, brethren, we make known unto you

The Grace of God

which hath been given in the churches of Macedonia." Elsewhere the apostle speaks of giving as "this grace also." In this last it would seem to apply to the cultivation of liberality as a grace of Christian character. But when he is speaking of the churches of Macedonia he uses the word "grace" as indicating the especial favor of God. He speaks of the "grace of God bestowed on the churches of Macedonia"—something done for them as well as by them. I wonder if there is not a very serious lack of this sort of grace among us to-day? Most of us regard giving to the Lord's work as a kind of imposition—a super added burden—a grievous duty, and not a "grace" given unto us. This glimpse of the generous character of the Philippians and other churches in Macedonia is one of the

Surprises of Grace

by which the records of redemption are enriched in manifold ways. There is something striking in the wording of the apostle's appreciation. Paul was himself surprised. Their liberality was something so spontaneous, so out of the ordinary, so really unexpected, that the apostle is perplexed to find ordinary language to express his gratification. "For according to their power, I bear witness, yea, and beyond their power, they gave of their own accord, beseeching with much entreaty that we would receive the gift, and take upon us the fellowship of ministering to the saints." And all this was while they were being sorely persecuted and tried. It was in the midst of this great trial of affliction that "the abundance of their joy and their deep poverty abounded unto the riches of their liberality." This is most peculiar but impressive language. It is the exuberant effort of Paul, surprised, thoroughly delighted, filled with enthusiastic admiration, to express his generous acknowledgment of their cheerful willingness in contributing to the necessities of the poor saints in Jerusalem.

The marginal Greek for "liberality" is "singleness." I think we may find in this one of the secrets of their generosity. Singleness of heart and purpose to serve God is the king's highway of holiness and all joyful living and giving in the Christian life. The law of

liberality as suggested in this beautiful record is twofold: "First they gave their own selves to the Lord, and to us by the will of God."

First Things First.

To give ourselves first to the Lord, and thereafter to give ourselves to some consecrated work or worker to serve the will of God is the first rule of all true Christian liberality. And this is all-important. Not only should we give ourselves to the Lord, but it is equally important that we give ourselves to some worthy work, that we put ourselves at the disposal of some one able to direct us into avenues of usefulness and going and growing generosity.

Again we are told that "they were willing of themselves"; "they gave of their own accord." This is the active form of the Christian law of giving: "Let every one of you lay by on the first day of the week as God has prospered him"; "for the Lord loveth a cheerful giver." But to abound is a great grace. It is above all law. It is of love.

PRAYER MEETING.

Topic: Lessons From the Sower.

The spring time of life is continuous. Man has a perpetual summer in his career. A seed is ever growing in his being. A sower always goes forth to sow. The places where seeds are falling are most significantly described by our Lord in his parable.

"Some fell by the wayside." The sower's seeds fall in the unexpected places. Man's influence, often unconscious, goes beyond his ken. Our shadows fall we know not where. Every being casts himself into unknown and remote parts of the world. We must not use ourselves ignobly if we shall not become the wayside men. It does not cultivate our hearts to accustom them to hear and see the evil. All wrong is the notion that we must acquaint ourselves with the specific vices of our day. Seeing evil sights; thinking unworthy thoughts; feeling unholy emotions; is using our hearts for wayside purposes, until shortly they will grow the calloused surface where no seed can lodge or germinate.

In contrast to this soil is the good ground, that which bears fruitfully. We make ourselves incapable of receiving the seeds of truth to sprout them into stems and flowers of obedience and character. The good soil which is productive results from rightful uses of ourselves.

The rocky soil finds its analogy in the life without great depths. It has capacity for receiving, but none for retaining and sending forth. Many are those souls which are constantly receiving but never giving out. Continuous giving out in increased proportions evinces a richening and deepening of soul. Depth of character is essential. Deep soil is demanded for good roots and large trees.

The thorny ground is that where too much else is sown with the good seed. That ground which is pre-engaged. Impossible is it to grow grain and thistles on the same stem or in the same field. Too many, by far, are the attempts to sheave together the good and evil. Much too frequent are compromises with the world. No compromise in doctrine or life can be fruitful for the right. The thorns will always choke. If we would know how true this is hear Peter, denying his Lord, witness to the sequel of warming one's hands at the enemy's fire; give ear to the story of the rich young ruler, going away sad because he could not carry together his fascination for money and love of

Christ. Let Judas, the suicide, tell of the danger of aspirations for money and place in the disciple of Christ. And then go back and call up the ancients—Cain and Esau, Solomon and David—and let them recite the experiences of men who courted the world and its pursuits.

"THE SPHERE WHERE CALM IS ESSENTIAL."

GEO. MATHESON.

"Let not your heart be troubled."—John 14: 1.

Troubled things are not always on that account un-beautiful. Why do we find more beauty in the sea than in a pool? Just because it is more capable of being troubled. Why do we find more beauty in a strong intellect than in a weak one? Just because it is more capable of being troubled. The unrest of a material object and the unrest of a human intellect is the sign of energy. But the unrest of a heart is not. The unrest of a heart is the sign of *want* of energy. The sea shows its power in a storm; the intellect shows its power in a difficulty; but the heart only shows its power in a great calm. The heart's power is the heart's fixedness. The glory of a ship is its ability to sail; but the glory of a heart is its ability to lie at anchor, to be moored somewhere. My heart has no strength when it is sailing in search of harbor; it is only strong when it is cabled to the shore.

I have read that an angel came down to trouble a pool; but I am never told that an angel came down to trouble a heart. *Many things* trouble the heart, but none of them are *angels*.

It needs a cloudless trust, a sure confidence, a settled calm. It needs not only to love, but to *be* loved, and to *know* that it is loved. Doubt of love's reality in the heart's paralysis; despair of love's reality in the heart's death. Whatever else be tossed on life's sea, let not your heart be troubled.

[The above is one of many meditations in "Times of Retirement," by Geo. Matheson, the blind preacher of Scotland.]

Feeble Saints.

It was an amusing distortion of a good hymn, but there was not a little sound philosophy in it when the old negro preacher sang,

"Judge not the Lord by feeble saints."

And yet this is precisely what the great majority of unconverted men are doing all the time. They will not go to the Bible and give heed to what God himself says. They have no ear for his voice of mercy that offers them salvation for the taking. They do not pay any attention to the solemn warnings that the Scriptures utter. They judge the Lord by "feeble saints." They attempt to feed their starving souls on the imperfections of Christians—poor food enough they find it! Because God's people are not all that they ought to be, therefore these cavillers will keep aloof from the religion which they profess. Because God's believing followers are not perfect—they do not claim to be—therefore, say these unbelievers, there is no power in religion. Christians cannot claim exemption from criticism. They do not expect it. They know that the eyes of the world are upon them. But they say to the believers, "If you would know the truth, go to the Word; go to him who is the truth; judge not the Lord by feeble saints."—*Illustrated Christian Weekly*.

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NOTES AND PERSONALS

Four confessions reported at Lynville, Wis. Allan M. Laird, minister.

The church at Uniontown, Pa., raised \$280. C. H. Plattenburg, pastor.

Five confessions at Milford, Ill. Eight in two weeks. Z. Moore, minister.

C. W. F. Daniels is in meeting at Bangor, Mich. Thirty-nine added, sixteen additions on Sunday, the 23d.

E. W. Yocum, minister at Deweese, Neb., reports five more additions. Deep interest and feeling in the church and all encouraged.

F. G. Tyrrell has been in a ten days' meeting with W. H. Pinkerton, Paducah, Ky. Three additions; twenty-one on Lord's day.

It has been decided to copyright "That Printer of Udell's" before publishing it. We shall resume the story as soon as possible.

Arthur A. Wilson continues his good work at Mattoon, Ill. Three added last Sunday and an interesting meeting on Easter Sunday.

We understand that Bro. S. B. Moore and the First Church, Atlanta, Ga., are to be assisted in a tabernacle meeting by J. V. Coombs in May.

The Easter number of Our Young

Folks is very fine. The editor remembers well when this excellent young people's paper was started.

The Christian church at Nunda, Ill., with only about fifty members, raised \$35 for foreign missions this year. J. W. Bolton is the minister.

During the past week the Foreign Society received six gifts on the annuity plan, aggregating \$4.495. There ought to be many more such gifts.

L. N. D. Wells, Williamsburg, Pa., closed a three weeks' meeting last Sunday evening; thirty-six additions. Interest good all the way through.

Much space is given in this issue to the Cleveland congress. It will be of interest to our readers and therefore justify ourselves in giving the space.

The Easter number of the Interior is not only very artistic in its make-up but very strong in its thought. It certainly combines strength and beauty.

We call attention to our notice in this issue of the booklet on "The Authority of Jesus," by J. W. Allen. Price 10 cents per copy, \$1 per dozen, postpaid.

Owen Livengood reports for last week additions as follows: Baptisms, 2,254; from M. E., 30; Baptists, 22; unclassified, 35. Total 2,341. One dedication.

The church at Redwood Falls, Minn., raised \$20 for foreign missions. E. A. Orr is pastor and a thorough-going worker. He is to hold a meeting for the church at Mankato in April.

Fifty-six have been added in the past two months to the church at Harris, Mo., and the work in every department greatly revived. R. W. Blount is the pastor and an earnest worker he is.

M. M. Davis reports that H. H. Burnett, a distinguished Methodist preacher, united with the Central church, Dallas, Texas, on Sunday the 23d. Bro. Davis continues his great work at Dallas.

Lawrence Wright, Jefferson, Iowa, publishes a most excellent tract: "Is the Church of Christ a Denomination?" The price is 25 cents per hundred and may be had by addressing the author.

Telegram: Closed with 462, 252 baptisms, 56 to-day, all adults, 40 last service; 852 in two meetings since Jan. 1. With Combs at Kansas City next. Wilson and Huston, evangelists, Anderson, Ind.

Ben F. Hill reports work at Plattsburg, Mo., in good condition. Four additions on March 23, three on the 16th. Bible school attendance growing. They held a rally on the 5th. Bro. Hill is a good worker.

H. F. Davis, corresponding secretary Mission Bible School work, writes: "Allow me to compliment and congratulate you upon the improvements since

the new year set in, especially on the true ring on the Gospel of Christ."

"One hundred and seventy-two dollars and seventeen cents was the offering for foreign missions," writes J. W. Walters, from Red Oak, Iowa. They hope to make it \$200. Bro. Walters is V. P. of the Iowa Christian convention.

We have received another letter: "I inclose a draft for \$2,000 on the annuity plan, one thousand for my wife and one thousand for myself. This money is for home missions. Do not publish our names until after our death."

F. D. Ferrall is having a great meeting at Ames, Iowa, with home forces. Bro. J. V. Updike was to have assisted, but could not on account of illness. Twenty-one additions and house crowded. Prof. Webb is assisting with song service.

Mrs. Hattie Barrett, Wehadkee, Ala., writes that they hated to give up their preacher, Belt White, but have another good one in O. A. Moore of State Line, Ga. The church hopes to have S. P. Spiegel, state evangelist, to hold their meeting this year.

Jno. G. M. Lutzenberger reports five confessions at Gillespie. One year this church had no house of worship. It now has a commodious house of worship valued at \$1,200, nearly all paid for. In addition it has joined in its missionary obligations.

Hon. William H. Anderson, superintendent and general attorney of the Illinois Anti-Saloon League, addressee

FOOD AND NEURALGIA.

The Right Food Will Drive It Away.

Good food cures neuralgia and many other diseases if it is the right kind of food and taken regularly, for the proper food will surely rebuild the cellular tissues and build the right kind of cells instead of diseased cells. When the rebuilding is under way the disease leaves.

That is the fact and the base of the food cure. There are hundreds of thousands of cases to prove the truth of his assertion.

A man in Delaware, Ia., Mr. Thomas Craven, says: "My wife has been greatly afflicted with neuralgia and has never found any medicine that would cure her."

I was told that if she could be fed on Grape Nuts Breakfast Food for a time she would probably get well, so we started on Grape Nuts. Within a very short time Wife became entirely free from pain and is now, to all appearances, entirely cured of her trouble.

We cannot find words to express our appreciation of the beneficial results from this greatest food in existence, Grape Nuts.

the preachers' meeting at the Palmer House, Chicago, last week. A good synopsis of the address is in our office and will be published later.

The annuity plan is better than a bequest. There is no danger of loss and no danger of a contest. Send for annuity booklet which we will mail free, giving full information about the plan. Address Benjamin L. Smith, Y. M. C. A. building, Cincinnati, Ohio.

Omer and Sprague writes: Du Quoin, Ill., March 28.—Our meeting at Jerseyville resulted in the organization of a church of about 40 members. We are now in our second week here, with 20 added. Bro. Robertson, our minister here, is doing a very effective work.

The presence in our office during the past week of H. O. Breeden, Des Moines, Ia., President Burton O. Aylesworth of State Agricultural college, Ft. Collins, Colo.; Prof. Clinton Lockhart, Drake University, was a source of inspiration to the whole office force. Come again, brethren.

G. B. Van Arsdall is to remain at Peoria, Ill., another year. This is gratifying, not only to the congregation, but to the citizens of Peoria as well. Bro. Van Arsdall has done a splendid work and the church is now reaping the fruits of seed sown. Seventeen have been received into the membership since March 1.

"I send you \$600 on the annuity plan I give it to the American Christian Missionary Society, thinking that you can use it to better advantage than I can. I am now in my 79th year. You may not have to pay the interest very long. I prefer this plan to a bequest. My desire is, that it may be used for the extension of Christ's Kingdom."—Mrs. Michael Berry.

Some dear friends of the work of home missions have sent us annuities. One sister at Belding, Mich., says: "As a rule I am very much opposed to the publication of my name, but if you think it best for the advancement of the cause of missions, you may do so. I give \$200 to the American Christian Missionary Society on the annuity plan."—Mrs. Mary F. Moon.

Mrs. W. T. Moore and Mrs. L. W. St. Clair, presidents of Christian College, Columbia, announce three gifts of \$5,060 each toward a new \$28,000 chapel to be erected during the summer. The names of the donors are: W. H. Dulaney, Hannibal; B. F. Lowery, Columbia; Frank Coop, Southport, England. There are many smaller gifts. Christian College now ranks among the foremost female schools in the country.

The poor paper which poses as the pope of our people seems to show signs of coming to its senses. The editors and contributors of the Christian-Evangelist, the Christian Courier

and other high grade Christian papers in our brotherhood are doing excellent service in bringing it to consciousness and in helping it to realize that our great brotherhood has more than one Christian gentleman who dares to call no man master.

Brother Benjamin L. Smith writes about the enlarged field of work in which the Home Society is engaged. The newer states, the populous East, the new South and the North with its foreign elements. Greater demands are being made this year than ever before and greater work is being done than ever before. More fields have lately been entered and more definite and telling work entered upon. The appeal this year is for \$100,000, but it ought to be for more than \$500,000. We hope our readers will prepare for the offering by sending for literature and helps.

Illinois has not yet come into the front rank among the helpers of the home work through the A. C. M. S. Brother Benjamin L. Smith, our corresponding secretary of home work, writes to remind us that the 123,892 members in Illinois gave \$5,282.10 last year. We might easily do better this year. Indeed it begins to look as if we must if we are to hold our record up to the mark. The signs of the times are that this year's offering will far exceed that of last or of any other year. Many churches are arranging for festival exercises and the determination is abroad to push HOME Missions to the FRONT.

We have received a number of requests for copies of the Christian Century containing Bro. Dungan's articles on Christian Union. Our list has been growing so fast that we are entirely out of back numbers. We desire especially to have fifty copies of March 6th and 13th; also one hundred copies of the Easter number, March 26th. Will our friends who have carefully read these numbers of the Christian Century, and who do not keep them on file, kindly return them to the Christian Century Company, 358 Dearborn street. We will send a copy of the beautiful booklet upon "The Authority of Jesus," by J. W. Allen, to each of our friends sending us copies of March numbers.

What a pitiable spectacle! Our poor contemporary having failed to vindicate its editor by savagely attacking our missionary societies has now resorted to the picture business "inspired by the desire to see him vindicated." What a low estimate this paper puts upon the intelligence of its constituency. What a pity other papers have not editors handsome enough to vindicate themselves by having their pictures peddled out. The cruel part of this commercial vindication is the fact that the good people who are scared to death over the

"higher criticism" bug-a-boo must subscribe for an advertising sheet to get the pretty picture which vindicates the pretty editor. Shades of Isaac Errett! Must the editor of the paper you founded resort to having his picture peddled to vindicate his misrepresentations of his brethren and his cruel attacks upon our missionary societies?

We regret exceedingly our inability to supply sample copies of the Easter number of the Christian Century to all who have ordered them. We printed 2,500 extra copies, but were short 500 copies two days after the paper came off of the press. This was partly due to the fact that several hundred of our active preachers had volunteered to appoint consecrated agents in their congregations to canvass for the Christian Century and also to the fact that hundreds of the best Christian workers in our brotherhood are asking for sample copies of the Christian Century to give to their friends. Our list is not growing as fast as the list of one of our contemporaries, but those who are encouraging us to plan great things for God and for the union of his people are rendering noble and unselfish service to the cause of Christian journalism, by steadily extending the influence of the Christian Century.

COFFEE TOOK IT.

Robbed the Doctor of His Cunning.

"I was compelled to drink some Java coffee yesterday morning and suffered so much from its effects that I feel like writing you at once.

I am 61 years old and for a great many years have been a coffee drinker. My nerves finally got into a terrible condition and for about two years I suffered with sinking spells and was so nervous that it seemed as though I could hardly live. I suffered untold agonies. My heart would stop and my kidneys gave me no end of trouble.

About six months ago I gave up coffee for good and began using Postum. I insisted on knowing that it was properly made by being sufficiently boiled, and I prefer a cup of rich Postum to Java, Mocha or any other coffee.

My sinking spells have left me, my head gives me no trouble now, the kidneys are greatly improved, and, in fact, I feel a great change in my whole body. It is such a comfort to be well again.

I know a physician in San Antonio who had become so nervous from the use of coffee that his hand trembled so badly that he could not hold a lancet, or even take a splinter out, and could scarcely hold anything in his hand. Finally he quit coffee and began using Postum. Now the doctor's nervousness is all gone and he is in good health." Name given by Postum Co., Battle Creek, Mich.

PERSONAL to SUBSCRIBERS

WE WILL SEND to every subscriber or reader of the CHRISTIAN CENTURY a full sized ONE DOLLAR package of VITAE-ORE, by mail, POSTPAID sufficient for one month's treatment, to be paid for within one month's time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and dopes of quacks or good doctors or patent medicines he or she has ever used. READ this over again carefully, and understand that we ask our pay only when it has done you good, and not before. We take all the risk; you have nothing to lose. If it does not benefit you, you pay us nothing. VITAE-ORE is a natural, hard, adamantite rock-like substance—mineral—ORE—mined from the ground like gold and silver, and requires about twenty years for oxidation. It contains free iron, free sulphur and magnesium, and one package will equal in medicinal strength and curative value 800 gallons of the most powerful, efficacious mineral water, drunk fresh at the springs. It is a geological discovery, to which there is nothing added or taken from. It is the marvel of the century for curing such diseases as Rheumatism, Bright's Disease, Blood Poisoning, Heart Trouble, Diphtheria, Catarrh and Throat Affections, Liver, Kidney and Bladder Ailments, Stomach and Female Disorders, LaGrippe, Malarial Fever, Nervous Prostration and General Debility, as thousands testify, and as no one, answering this, writing for a package, will deny after using. Give age, ill and sex. This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health, or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what ills you have, by sending to us for a package. You must not write on a postal card. In answer to this, address THEO. NOEL COMPANY, C G, 527, 529, 531 W. North Ave., Chicago, Ill.

Easter Messages

Some of the messages of good cheer for the joyous Easter tide reached us after last issue had gone to press. They are too good to be consigned to the waste basket. They are so full of good cheer that we publish them under the head of Easter Messages:

It is good that a day has been selected as the Resurrection day. The correctness of the day has little to do with its significance. It is enough that upon a given day the thought of the civilized world is turned toward the empty tomb. The message of Easter is one of hope and gladness. It is that life is king and love is queen in this wonderful world of ours. Love is the giver and life is the gift. "Who hath not learned in hours of faith

That truth, flesh and sense unknown,
That life is ever lord of death,

And love can never lose its own."
Boulder, Colo. J. M. Lowe.

Easter! What precious thought, what hallowed association. The anniversary of the resurrection of hope in this world. Death conquered. Life and immortality brought to light. The gates of heaven opened. The shackles of sin stricken. God helps us to appreciate the blessing.

F. W. Emerson.

It certainly is appropriate that The Christian Century should have an Easter edition, for it, too, has risen into a new life of usefulness. If we were not sure of the season of our Savior's resurrection, it would be perfectly natural, being assured of the fact, to pause at springtime and demand it to be then, when all trees, grass and flowers are victoriously struggling into the beauty and usefulness of a new life. It causes us to emphasize the Ye in the instructive words of Paul, "If ye then be risen with Christ, seek those things which are above."

Levi Marshall.

Hannibal, Mo., March 23, 1902.

The entire Southland is awakening from its winter sleep. The forests, fields and meadows are being clad in living green and the same enlivened by flowers variegated and rich in color. As yet the North country sleeps, but ere long the same quickening touch will awaken its dormant energies and it, too, will rejoice with us in the glad springtime. The ancient Nature feast

of Easter with the gross elements eliminated, persists and filled with a new meaning, tells the world a story of life and hope. Though we sleep, we shall be awakened, "every man in his own order."

H. E. Luck,

Texas Christian University.

Waco, Texas, March 24.

As Christ arose from the dead to live thenceforth a glorified life, so it is given to every one of his disciples to lay aside the grave clothes of spiritual sloth and rise to the high altitudes where "to live is Christ," he being "our all and in all." May this be our aspiration in this Easter time, and ever.

Leonard G. Thompson.

Denver, Colo.

Paul joins every disciple with Christ in his resurrection. "If ye then be risen with Christ, seek those things which are above."

"Up and down our lives obedient,
Walk, dear Christ, with footsteps radiant,

Till those grave lives shall be
Fair with duties done for thee;
And our thankful spirit say,
'Christ arose on Easter day.'"

Taylor, Texas.

G. L. Bush.

I congratulate you on the excellent character of the Christian Century and on its improvement. It is always interesting. It stimulates thought, instructs and edifies. I wish it abundant success. The paper has a large and important field. I hope it may fill it and be filled itself at every issue with the wisdom, love and power of God. My "Easter" wish is that its editor and contributors may be able and eager only to please the risen Lord. Wishing you Godspeed, I remain,

Yours sincerely,

I. J. Spencer.

Lexington, Ky., March 20, 1902.

As hundreds of readers of the Christian Century stand at the portal of their own sorrows at this Eastertide may they be able to look through the veil and see the light ineffable and glorious. May heaven seem very near as we hear the greeting of that first Easter Morn, "He is risen."

Allan B. Philpott.

Jesus lives; therefore bid poor afflicted, weeping humanity to "arise and walk," "to roll the stone away" from the tombs that hold the most

cherished heart hopes of this life, to summons them forth stripped of grave clothes, and dress them in brighter garbs for all eternity. There is no death.

R. B. Neal.

Grayson, Ky.

The resurrection of Christ is a pledge of personal immortality. His divine authority proves the doctrines he taught. Among these was the immortality of the soul (John 14:1,2; 5:28,29). It fulfills the hopes and aspirations of men. It preserves all that is dearest in human affections. It gives purpose and dignity to life. Left to the vague reasonings of our philosophies, our faith in immortality could never have been more than an aspiration. But resting in him who is eternal truth, we look in confidence beyond this life to our Father's home, where we shall rejoice in the beatific vision and be enfranchised forever with all the dignities, privileges and immunities of the skies.

W. J. Russell.

Pastor East End Christian Church.
Pittsburg, Pa., March 22, 1902.

I WILL CURE YOU.

If You Ask It.

Send no money, but say which book you need. It will tell you what I spent a lifetime in learning. Pray don't let doubt or prejudice keep you from asking for it.

With the book I will send an order on your druggist for six bottles Dr. Shoop's Restorative; and he will let you test it a month. If satisfied, the cost is \$5.50. If it fails, I will pay your druggist myself.

No other physician ever made such an offer, and none ever will. But I have furnished this remedy to 555,000 sick ones on just those terms, and 39 out of each 40 have paid for it, because they were cured. I know now what this remedy will do.

My success comes from strengthening the inside nerves; those nerves from which each vital organ gets the power to act. No other treatment does that; and most of these diseases positively cannot be cured in any other way. Won't you write a postal to learn why?

Simply state which book you want, and address Dr. Shoop, Box 595, Racine, Wis.

Book No. 1 on Dyspepsia.
Book No. 2 on the Heart.
Book No. 3 on the Kidneys.
Book No. 4 for Women.
Book No. 5 for Men. (sealed)
Book No. 6 on Rheumatism.

Mild cases, not chronic, are often cured by one of two bottles. At all druggists.

CHICAGO

DEPARTMENT

Chicago Churches and Missions.

Ashland—Sixty-third street, near Center avenue. A. J. Hargett, Pastor, 6236 South May street.

Austin—Park avenue and Ontario street. George A. Campbell, Pastor.

Douglas Park—S. Turner avenue, one-half block north of Ogden avenue. Claire L. Waite, Pastor.

Englewood—Eggleson avenue, south of Sixty-fourth street. C. G. Kindred, Pastor. 6346 Parnell avenue.

Evanston—Y. M. C. A. Hall, Orrington avenue. W. D. Ward, Pastor, 530 Davis street.

First—Grand Boulevard Hall, Forty-seventh street and Grand boulevard. John Wells Allen, Pastor, 427 St. Lawrence avenue.

Garfield Boulevard—Byrne Hall, corner Garfield boulevard and Halsted street. L. E. Newcomer, Minister, 114 Honore street.

Garfield Park—Garfield Hall, corner Hamlin and Chicago avenues. S. G. Neff, Pastor 308 Claremont avenue.

Halsted Street—Halsted, near Sixty-ninth street. Harry L. Baynes, Superintendent, 252 West Sixty-fifth place.

Harvey—One Hundred and Fifty-third street. R. L. Wilson, Pastor.

Hyde Park—Fifty-seventh street and Lexington ave. Edward Scribner Ames, Pastor.

Humboldt Park—861 Armitage Ave. E. E. Cowperthwait, Pastor.

Keeley Street—Archer avenue, near Throop street. J. H. Reid, Superintendent, 2566 Archer avenue.

Kendall Street—Kendall street, near Polk street. Jas. Piggott, Elder, 871 Harrison street.

Irving Park—West Cullom and North Forty-third avenue, one block west of Belding school. Marion Stevenson, Minister, 2545 North Forty-second avenue.

Jackson Boulevard—1010 Jackson boulevard, near Western avenue. Roland A. Nichols, Pastor, 49 Campbell Park.

Maplewood—Fullerton avenue and Rockwell. E. E. Cowperthwait, Minister, 375 Dickens avenue.

Metropolitan—People's Institute, corner Leavitt and Van Buren streets. Charles Reign Scoville, Pastor.

Monroe Street—Corner Francisco avenue. Charles Clayton Morrison, Pastor.

Moreland—Forty-eighth avenue and Indiana street. G. A. Campbell, Minister, 416 North Waller avenue.

North Side—Montana street and Sheffield avenue. O. P. Spiegel, Minister.

South Chicago—One Hundred and Sixth street, near Avenue N. Chas. Poltullo, Superintendent.

South Side (Col.)—3329 State street. G. W. Dawson, Superintendent, 32 South Jefferson street.

Waukegan—Corner Clayton and Utica streets. W. O. Thomas, Pastor.

West Pullman—Wallace avenue and One Hundred and Eighteenth street. Wm. W. Frost, Pastor, 232 East Fifty-fifth street. North-West—402 Armitage avenue. Chas. B. Jackson, Superintendent, 41 Stanley Terrace.

Englewood.

The Wednesday evening prayer meeting as usual was well attended. At the close of the meeting Mrs. Geo. A. Meek, who made the good confession Sunday evening, was buried with her Lord in baptism.

During the month of April the Wednesday evening meetings will be of an evangelistic nature. The cards which are being distributed for these meetings read as follows: "You are cordially invited to attend a series of special services on Wednesday even-

ings, during the month of April, at the Englewood Christian church, Eggleson avenue, south of 64th street. These meetings will be evangelistic, being combined with and following the usual prayer meeting exercises, the latter part of the hour to be devoted to a brief gospel talk by pastor, C. G. Kindred. Try and be with us at our season of song, beginning at 7:45 o'clock."

Bro. Kindred was called to Abingdon, Ill., Wednesday evening to preach the funeral sermon on the following day of Mrs. Sarah J. Smith.

The funeral services over the remains of Mrs. Paul W. Belding, who died on Friday, March 27, was held at the residence of Sister Bettie Wright, 722 Englewood avenue, Sunday at 12:15 p. m. Bro. Kindred preached the funeral sermon. The remains were taken to Graceland cemetery.

Bro. G. F. Child was removed from the Englewood Union Hospital to his residence, 6518 Normal avenue, and at last report was resting easier. His case is critical, but he is making a brave fight for life.

Sister Palm is reported to be about the same as last week. She is a great, though patient, sufferer.

Dr. J. S. Cunningham has removed to 443 W. 65th street.

Sunday evening the church choir gave to an appreciative audience John Stainer's cantata, "The Crucifixion." The solo parts were taken by Francis S. Banta, tenor, and Prof. D. H. Roberts, basso. The church was filled to overflowing and the people were highly edified, as it was the grandest musical rendition the Englewood congregation ever enjoyed. If possible the choir is held in greater esteem than ever.

Two of our Bible school boys, Alfred Lauder and Carl Culp, made the good confession at the Sunday morning service and will be baptized next Sunday evening.

The Junior and Intermediate Endeavor Societies had special Easter exercises at their respective services Sunday afternoon.

Orin Stanford.

Englewood, April 1, 1902.

Garfield Boulevard.

There were good audiences at both services last Lord's day at the Garfield Boulevard church. Brother Newcomer's theme in the morning was, "If Christ Had Not Risen," and in the evening, "Faith in the Untrue." We had some splendid special music at both morning and evening services.

The Ladies' Aid Society of this church is a real aid to the work. Besides their regular weekly work they have held rummage sales, had bazaars and engaged in other enterprises. In this way, besides aiding the church financially, they have started a building fund which is now more than \$200.

Our Sunday school recently pur-

chased some new singing books. The church is planning to get new hymnals.

Humbolt Park.

Services were fairly good in attendance, after a short lesson, review for the quarter. The school, under the supervision of Sisters Nettie and Dora Hurlless, rendered a splendid and appreciated program, in harmony with the thought of the day, at the conclusion of which the pastor gave a short talk on the resurrection, simplifying some of the apparent mysteries to the comprehension of the children. A brief church service was then held, at which the good confession was heard from the lips of Miss Tillie Harris, secretary of the Bible school, to all of our great joy. She gave not flowers, but herself.

Hyde Park.

The Hyde Park church has 135 active members. The following attended the congress at Cleveland last week: H. L. Willett, F. F. Grim, Errett Gates and Edward S. Ames. Mrs. Charles Jordan's Sunday school class, recently organized, has ten scholars not before enrolled in the school. The Ladies' Aid Society held a bazaar and dinner at the church Saturday, March 29. The Society cleared \$35 at the rummage sale of two weeks ago.

The choir is ably directed by Mr. Louis R. Richardson, baritone, who has been for several years connected with the Castle Square opera company.

HOLD FAST

that which God hath given you. A wholesome stomach, prompt bowels, sound kidneys and active liver are your inheritance. A healthy mucous membrane lining to the head, throat, stomach, intestines and urinary and reproductive organs was provided and must be maintained if health and vigor of body is expected.

You who read the pages of Christian Century are entitled to receive, free and prepaid, a trial bottle of Vernal Saw Palmetto Berry Wine if you need it and write for it. One small dose a day of this remarkable medicine cures the most stubborn cases of distressing stomach trouble to stay cured. Constipation is at once relieved and a cure made permanent.

Vernal Saw Palmetto Berry Wine is a specific for the cure of catarrh of the mucous membrane in head, throat, stomach, bowels and urinary organs.

All readers of this publication, who need a cure for sluggish and congested liver, catarrh, indigestion, flatulence, constipation and kidney troubles should write immediately to Vernal Remedy Company, Buffalo, N. Y., for a bottle of Vernal Saw Palmetto Berry Wine. It will be sent promptly, and prepaid. In cases of inflammation of bladder or enlargement of prostate gland it is a wonder-worker.

The other members of the choir are Miss Orie Abbott, soprano; Mrs. Ella Tournier Meek, contralto; Mr. Hugh G. Leighton, tenor, and Mr. G. Bertrand Smith, organist.

Mr. W. C. Cook has purchased a home in Bryn Mawr, and will remove to that suburb May 1.

Miss Agnes Atkins, who was recently baptized, leaves this week for her home in Eau Claire, Wis.

We regret that Mr. and Mrs. L. S. Collins have removed to another part of the city.

Mrs. Ellen C. Gray is visiting her son at Williams Bay, Wis.

Mrs. J. H. Lenehan, who has spent the winter at Marietta, Ga., will return this week. The children have been greatly benefited.

Miss Alice Lloyd, with her group of young lady students, is located at 5635 Lexington avenue. Parents having daughters to prepare for the university or to send to college would do well to correspond with Miss Lloyd, with whom they could secure a very desirable home.

Mr. and Mrs. Chas. R. Wakeley have traded their home at 3347 Forest avenue for a flat building at 6237 Lexington avenue, where they will reside.

Mr. C. A. Young preached at Springfield and Mr. Errett Gates at the Monroe Street Church last Sunday.

Mrs. Lillian King Shattuc, from Joplin, Mo., recently united with us.

Jackson Boulevard.

The entertainment given on Tuesday night by the Chicago Fusilleers, under the auspices of the choir, and the silver medal contest on Thursday night, by students from the Columbia School of Oratory, under the auspices of a class of young ladies of the Sunday school, were both highly successful.

Bro. Nichols attended the Disciples Congress at Cleveland, from there going to his old home, where he spent Easter. Bro. Grant W. Speer preached both Sunday morning and evening in Bro. Nichols' absence. He was greeted by large audiences and preached two excellent sermons.

The rally at the Sunday school was all that could be desired. Despite the wet morning there were 496 in attendance at the Sunday school, the collection being \$55.63. The collections for March netted \$129.50.

The Intermediate C. E. Society gave an Easter entertainment of story and song at the Rescue Mission, 63 West Madison street, on Sunday afternoon. At the close an invitation was extended

and three expressed their intention to take Christ as their Savior, and a number requested prayers.

At the close of the Sunday evening service one girl confessed Christ and one young lady took membership with our congregation.

Maplewood Mission.

An enjoyable and Scriptural program was rendered by the Bible school Sunday, consisting in most part of New Testament recitations on the subject of the resurrection. The singing of school songs and solos did credit to the school. Bro. Wightman, the superintendent, and his faithful corps of teachers are building up a substantial work.

The preaching services at this mission are held in the evening only. E. E. Cowperthwait, minister. Attendance and interest both good.

The following committee has been appointed, which is to have direction of the work: W. W. Wightman, Miss Mabel Watkins, Miss Leo T. Warburton, John Olson and Mrs. Laura Page.

We had a good meeting Sunday night, and a good sermon on the resurrection by Bro. Cowperthwait.

Metropolitan.

Mr. Scoville is holding a meeting in Minneapolis and in his absence Bro. Garrison of the University spoke Sunday morning. The evening service was conducted by the Metropolitan Choral Union and the following is the program given:

See, the Conqueror Mounts in Triumph Nevil
Metropolitan Choral Union.
Scripture Reading
Jesse Wilkinson, Supt. Intermediate C. E.
He Arose Hugg
Metropolitan Male Chorus.
Offering and announcements.
Violin solo.
Winifred Amy Townsend, director of orchestra.

Prayer, Geo. G. Walker, Supt. Sunday school.
Christ the Lord Is Risen To-day—Frey
Metropolitan Choral Union.
Reading, "Mary at the Savior's Tomb."
Venice Bigelow Jackson.
My Redeemer Lives Fearis
Wenona Glee Club.

Remarks, Laban A. Arnold, President of the Church Board.
"Once the Lord of Glory Lay."
Easter Carol Bartlett
Misses Dukes, Townsend and Metropolitan Choral Union.
Benediction, Elder W. H. Lamb.

SUBSCRIBE FOR
The CHRISTIAN CENTURY

Special rate for old and new subscribers
ONE DOLLAR.

Monroe Street.

C. C. Morrison of the Monroe Street church is still absent from the city. During his absence the church is enjoying supply ministers. Audiences are keeping up splendidly, notwithstanding the pastor has already been away four weeks. Saturday night an Easter program was rendered by the Bible school and appreciated by a large congregation. It was doubtless in every way the most successful concert ever given by the school.

Dr. Willitt closed last Friday night a series of six lectures at this church.

North Side.

The Sunday school was well up to the average in attendance and the Easter contribution was \$65.

At both of the regular church services good audiences were in attendance and the Easter decorations were beautiful.

General Notes.

Among the congressmen at Cleveland last week were: E. S. Ames, J. W. Allen, H. L. Willett, Errett Gates, Chas. Reign Scoville, Roland A. Nichols, F. F. Grim, J. S. Hughes and F. H. Norton of the Chicago preachers.

Encouraging reports are given of the noble, self-sacrificing work of Bro. Purcell and wife in the city. Their labor and talents are given to the slum districts, where they are in constant rejoicing over the uplift of scores of fallen men and women.

S. B. Ross, minister of Mortelle, Ia., church, says that Claire L. Waite, the Douglas Park pastor, spoke for them March 26. His address on city work stirred the hearts of all present. A statement of our Chicago ambitions and difficulties could be profitably told in many quarters. The evangelization of the cities is the problem for the church of to-day.

For General Debility

Use Horsford's Acid Phosphate.

Dr. W. L. Severance, Greenfield, Mass., says: "For years I have prescribed it in general debility, nervous exhaustion and insomnia, with the happiest results."

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Seeds make good crops, good crops make more customers—so each year the crops and customers have grown greater. That's the secret of the Ferry fame. More Ferry's Seeds sold and sown than any other kind. Sold by all dealers. 1902 Seed Annual FREE.
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SEEDS

Eminent Physicians

are eagerly studying the problem of baby feeding. Borden's Eagle Brand Condensed Milk is recommended by the leading family physicians. It is always safe and reliable. Send for book "Babies," 71 Hudson street, N. Y.

CORRESPONDENCE

ILLINOIS NOTES.

The work of our evangelists has been very effective this year, but is now cut short from lack of funds. Our missionaries in northern Illinois are in need of appropriation made but unpaid. Let this prick your conscience and lead you to send a gift.

The program for the state convention is well on the way. The committee on program is composed of E. A. Gilliland, N. S. Haynes and J. H. Smart. Address all suggestions to E. A. Gilliland, Clinton.

New churches will soon be dedicated at Carbondale and Chapin and the second church, Bloomington, is now going up. Expansion is in the air of the cities.

The Charleston church, W. F. Shaw pastor, has paid all its debt and the building at Walnut is being remodeled.

The Joliet mission deserves a stronger support than it is receiving from the Endeavor societies.

The district conventions will soon begin. There should be a greater interest taken in them and a larger body of brethren present. Advertise your convention and personally solicit your people to attend.

Illinois missions is the work of the brotherhood for which the board stands. The board does more work for the money than any other state board in the government. Send us your offerings and we will do the work. We can do no more work than you make us able to pay for.

The Century is a beautiful, strong paper and deserves a place in all our homes. Fred Jones, Sec.

Bloomington.

RICHMOND, VA. LETTER

The Disciples of Christ in this city are enjoying an unusual measure of blessing this winter. The Sunday schools are all full of interest and making the best averages in their history. The Sunday School association has opened a mission in Fairmount, an eastern suburb of the city, under the wing of the Third church, which starts off encouragingly and promises to develop into a church in a year or two. There is talk of another mission in Fulton, which is a part of the city also, and this is not the only evidence that the spirit of missions has struck us. All the churches took the offering March 2d for world-wide missions and went beyond anything they had given in the past. Every church raised more than its apportionment, some doubling and one quadrupling it. Bro. C. P. Williamson, the dignified and beloved president of the Richmond Female seminary, caught the fever here in the city and went to Gilboa, a country church, and raised nearly \$80—the biggest offering of

WHAT A SAMPLE BOTTLE OF SWAMP-ROOT DID

To Prove what Swamp-Root, the Great Kidney, Liver and Bladder Remedy, will do for YOU, Every Reader of The Christian Century May Have a Sample Bottle Sent Free by Mail.

W. F. Lohnes, a prominent business man of Springfield, Ohio, writes the following strong endorsement of the great kidney remedy, Swamp-Root, to the editor of the Springfield, Ohio, Republic:

Springfield, Ohio, Feb. 21st, 1901.
"Having heard that you could procure a sample bottle of Swamp-Root, free by mail, I wrote to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle and it was promptly sent. I was so pleased after trying the sample bottle that I sent to the drug store and procured a supply. I have used Swamp-Root regularly for some time and consider it unsurpassed as a remedy for torpid liver, loss of appetite and general derangement of the digestive functions. I think my trouble was due to too close confinement in my business. I can recommend it highly for all liver and kidney complaints. I am not in the habit of endorsing any medicine, but in this case I cannot speak too much in praise of what Swamp-Root has done for me."

W. F. Lohnes.

43½ West High Street.

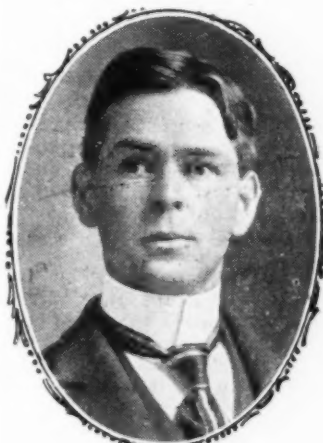
The mild and extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

EDITORIAL NOTE—If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

You may have a sample bottle of this wonderful remedy, Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives to the great curative properties of Swamp-Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the CHRISTIAN CENTURY.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y.



W. F. LOHNES.

their history. With this revival of the missionary spirit has come the awakening of the evangelistic spirit and additions to the churches are witnessed almost every Lord's day. The ministers are working hard and preaching their best, and are rewarded by large and interested audiences. Carey E. Morgan is in the midst of a special series of sermons on "Christian union" at the Seventh St. church. F. W. Hoy is in a series on "The Higher Life" at Marshall street. H. P. Atkins is treating the West End church to a series on "The Old-Time Religion" and the writer is following the fashion with a series of special sermons to young men at the Third church. H. H. Moore in Manchester is rejoicing over the prosperity of his work and is growing daily into favor with the people.

The State Christian Endeavor convention meets with the Third church

in this city March 27th-30th and promises to be one of great interest and profit.

A "Preacher's Institute" is being arranged for the preachers of the state to be held at the Piedmont Assembly grounds near Gordonsville, Va., July 1st-10th. This is something new under the sun in Virginia, and the preachers are looking forward to it with a great deal of interest. A special program will be prepared and a number of specialists in Bible work and other lines are expected to feed the minds and hearts of the preachers while all together they will have a blessed social time. Come, brethren of the Old Dominion, and let us make it an occasion long to be remembered, because of the benefit and blessing it may yield to us and the cause. And how is this for our song of ascent: We are going up to Gordonsville

A town amid the hills,
To have a blessed fellowship
If the Holy Father wills.

We are going to study the Book we
love,
And to praise the Lord, our King,
above,
To seek the truth and pray and sing,
Our hearts in accord with his to bring.

Thus, too, we each shall learn to
know
Each other better ere we go,
And return to his flock fully satisfied,
To preach to men the Christ crucified.
P. A. Cave.

FROM ALABAMA.

S. P. Spiegel, State Evangelist.
Our meeting continued at Eutaw two weeks, resulting in four baptisms and each department of the church work greatly revived. The Sunday school, Ladies' Aid and Christian Endeavor reorganized and are now in a healthy condition. Some needed improvements will be made on the church building in the near future. Since leaving there a report has been received of an enthusiastic meeting of the Ladies' Aid, showing a considerable amount in the treasury for this purpose.

Bro. Sherrer has begun his work as pastor of the churches of Green county and is well liked by everybody. We predict a prosperous year for the cause in this county under the faithful and splendid leadership of their new minister.

Decatur failed to secure Bro. Gaff and has Bro. D. R. Piper of Hartsell for half time. Bro. Piper is one of the most self-sacrificing men in the brotherhood and is an all around good "hustler." Decatur is to be congratulated on securing him.

Birmingham has called Bro. C. E. Powell and he has already begun his work as their minister. We think Birmingham made a wise choice, as Bro. Powell is one of our very best men.

Have just received news to the effect that Selma has called Bro. I. M. Boswell, former state evangelist of Mississippi. He is a strong man and we welcome him to our state.

At present we are at Bessemer. This is virtually a new field. A city of 10,000 people, fourteen miles south of Birmingham. Meeting began March 16 in courthouse. Good audience in the morning and house full at night. The prospects are fine for a splendid organization. Prof. J. D. Patton, who is one of the leading musical authors and leaders in the south and who is well known throughout the southern states, has charge of the music.

There is a great work in Alabama to be done. Many doors are open and the "Macedonian Cry" is coming up from all over the state. We have a splendid band of preachers who are doing good and valiant service in his

If you do not know that

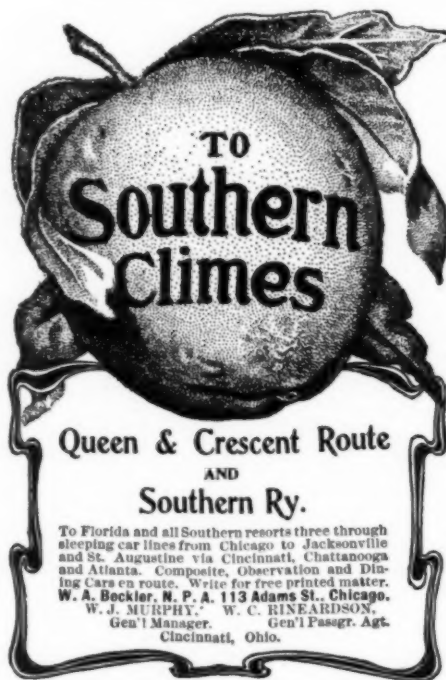
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vineyard, but there is room for others, and we expect to have them soon. Brethren, pray for this work, and send your money and pledges to E. E. Linthicum, Anniston, Ala. Birmingham, Ala.

BALTIMORE LETTER.

The Sixth church in this city, known as the Riverside Park Christian church, had its inauguration on Sunday evening, March 16th. Through the kindness of the city council Cross Street Market hall has been secured for the evening services until the church building shall have been completed, which will not be for several months.

J. O. Shellburne, who is being supported in this field by the C. W. B. M. and the Maryland State Board, preached the sermon and twenty-five persons took membership. This is only the beginning of what must prove to be one of our best churches in the years to come, for there is no better field anywhere than the great district here known as South Baltimore. Quite a large number will be added to this in succeeding meetings, as fully a hundred have expressed their willingness to come into this work. They expect to enter their new church building with close to one hundred and fifty members. Bro. Shelburne is working faithfully and the people are greatly pleased with his efforts. It may be remembered that this work was started Dec. 2, 1900, by Ernest C. Bragg, a member of the Calhoun Street church. They opened as a Sunday school with thirty-six scholars and six teachers in a shop that was formerly a Chinese laundry, and after some months through many discouragements, they removed to a private house and then made several moves. In the meantime a wealthy physician here offered us a gift of \$1,000 toward the erection of a building there, and afterwards supplemented it with a loan of \$2,000. This brought new life into the mission and work was begun on the building on November 29th, and in several months more they will occupy a nice stone edifice on Randall street and Belt avenue, which is almost opposite Riverside Park, just about three squares of the Patapsco river. This work will advance rapidly. The field is ripe, Bro. Shelburne is faithful to his task, and the Lord is always blessing.

C. C. Jones is prospering at Snow Hill. The Fulton Avenue church is preparing for a meeting with Oliver Knipp to do the preaching. The Beaver Creek church had one addition last Sunday and their offering for foreign missions was \$100. S. G. Sutton has become pastor of Smyrna church, King and Queen county, Va., and Jerusalem church, King William county. Both of these are famous churches of the Tide water district, and Bro. Sutton is now preparing for his summer

campaigns among the churches. In a letter from our good friend, Dr. J. F. Davis, Portsmouth, Ohio, he writes of the great meeting recently held there by S. M. Martin, when 289 were added to the church. Dr. Davis is rich in gifts. He has helped with a liberal hand all our educational and missionary causes and now in his advanced years, he has retired from business and takes things easy.

The Tribune Home for Working Girls in this city is calling for help at this Eastertide. We are anxious to raise enough money to buy the ground rent of \$1,500 and so get the property out of debt. Hundreds have helped in this cause and hundreds will help. It is a great work and is helping as far as it is possible to throw sunlight and cheer in the life of the working girls. Send all monies to the writer of this letter and receipt will be acknowledged in these columns.

Peter Ainslie.

721 N. Carey St., Baltimore, Md.

COLUMBUS NOTES.

I held a fourteen days' meeting at McArthur, O., closing March 25th with seven added. J. T. Bridwell is pastor at McArthur. Bro. B. recently had a twelve days' debate with Elder McDowell, a Mormon. The result was an overwhelming defeat for the Mormon cause. The leader of their cause told one party he would not have had the debate occur for \$500. Yet they dared Bro. B. to meet them. Bridwell went after the book of Mormon on the plan of a destructive higher critic, and from some very rare books found in the state library at Columbus showed up the real source of the book of Mormon. When we consider that there are 10,000 Mormon elders in the United States, sowing the seed of this deluding heresy, we ought to put Bridwell in the field and keep him there showing them up in their true light. We ought to have 100 men who would guarantee his salary and send him forth.

C. A. Freer.

STATE MISSION NOTES.

The full effects of the awful drouths in south Missouri are just beginning to be realized. We have said all the time that the people in that section must have help before the winter should be over, and it is now seen how true this prediction has been. Col. Prather has taken it upon himself to be the messenger of these destitute regions to secure assistance. Springfield subscribed \$1,000, St. Louis sent two carload of provisions at once, and the money subscriptions were running up into the thousands. Kansas City, also, is making her contribution to meet the wants of those needy people.

It is almost impossible for anyone who has not visited that region, to know the extent of the extremities to which those people are reduced. We

have a letter before us now, written by a minister who lives in that section; his veracity is unquestioned, and he states that words cannot tell of the suffering that has come to those people, that "many people in Douglas county are living on the acorns they pick up in the forest." Here is a condition that should appeal to the deepest sympathies of the Christian people in all other parts of our great state.

It is not possible but what the preacher, working amid such conditions, must suffer. When people are reduced to such straits of poverty, they

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have no money for the preacher's salary. Our brother writes that his entire receipts for the month of February were \$1.50. This man has a family to support. Unless he receives help from the outside, he and his family must indeed starve. If there ever was a time when practical Christianity had an opportunity to let its light shine before men, it is now.

Your board has some men at work down in that territory. They are feeling the grip of these desperate conditions. Yet not one has ever hinted that he could not stay. The board's arrangement with them is to pay so much per month, and they depend upon the collections for the rest, but the collections have failed nearly altogether, and they must have what we have promised them promptly, or—well you can picture the result better than we can tell it. We make an especial appeal to the churches to send us their offerings at once and to make them as large as possible. Such a call backed by such need as this, ought to take precedence over everything else.

Yours in his name,
T. A. Abbott.

311 Century Bldg., Kansas City, Mo.

PROGRAM.

Twentieth Central Illinois Ministerial Institute, April 15th and 16th.

Tuesday Afternoon, April 15, 1902.

2:00—Opening service. Led by J. R. Crank, Blue Mound.

2:20—"Organization of the Church to Meet Present Day Needs." Paper by J. E. Lynn, Springfield.

2:50—Discussion. Leader (10 minutes), R. F. Thrapp, Jacksonville.

3:30—Business. Appointment of committees, etc.

Tuesday Evening.

7:30—Song service. S. S. Jones, Danville.

8:00—Book review, "Alexander Campbell's Theology." A. A. Wilson, Mattoon.

8:15—"The Present Value of the Literature of Our Fathers." Address, H. L. Willett, Chicago.

Wednesday Morning, April 16, 1902.

9:00—"The Preacher and Bible Study in the Church." Prof. Silas Jones, Eureka.

9:30—Discussion, "The Literature of the Fathers." Review of Prof. H. L. Willett's address. W. H. McGinnis, Atwater.

10:15—"The Relation of the Church and the Preacher to Education." President R. E. Hieronymus, Eureka.

10:45—Discussion.

11:00—Sermon. S. H. Zandt, Canton.

Wednesday Afternoon.

2:00—Song service. A. R. Spicer, Rantoul.

2:15—"Paul's Conception of the

Preacher." W. H. Cannon, Lincoln.

2:45—"The Illustrations of Paul." N. S. Haynes, Eureka.

3:10—Discussion.

3:30—Business, reports of committees, etc.

Wednesday Evening.

7:30—Praise service.

8:00—Book Review, "Jesus Christ and the Social Question," Peabody. L. O. Lehman, Chandlerville.

8:15—"Jesus' Attitude to Poverty and Wealth." F. G. Tyrrell, St. Louis, Mo.

FIELD NOTES.

P. J. Rice, pastor of the church at South Bend, Ind., has recently closed a meeting at a mission point in another part of the city with five accessions. The outlook is favorable for the organizing of a church in the near future.

J. C. B. Stivers, who preaches for the church at Wellington, Ohio, is encouraged with the prospect of a new building. The work has made commendable progress during the past year.

The Euclid Avenue Church in Cleveland has suffered a great loss in the recent death of Dr. W. S. Streator, who for many years had been one of the elders and most influential members.

It is reported that President E. V. Zollars of Hiram College has received an invitation to accept the presidency of Texas Christian College, formerly Add Ran University.

Jay A. Egbert, who has recently resigned at Elyria, Ohio, is considering a call to one of our leading churches in Melbourne, Australia.

Through the influence of Prof. G. H. Peckham more than forty sets of Hastings' Bible Dictionary have been placed among the students of Hiram College. Prof. Peckham is one of the leading Old Testament scholars among the Disciples, and his work of the past twenty years at Hiram has done much to give to that institution its high standing among the schools of the state.

The progress of the Bible Chair work at Lawrence, Kan., is another instance of the wisdom of the C. W. B. M. in providing for the teaching of the Bible in connection with the state universities. Prof. Wallace Payne has the scholarship and the breadth of vision that such a work demands. Sixty-five students of the university and sixty non-matriculants have been enrolled in his classes during the past year. The prospects are very encouraging. Mrs. Payne has been called upon to deliver a course of lectures on the History of Missions before the students, and next year she has been invited to teach the mission study classes.

Geo. A. Bellamy has recently received a pledge of \$10,000 from John D. Rockefeller, with which to complete the Hiram House building, on

condition that \$15,000 more be raised. The larger part has been received.

F. F. Grim.

RE-DEDICATION AT BLOOMINGTON, INDIANA.

The Bloomington, Ind., Christian Church, having remodeled its house of worship and placed in it the new \$2,500 Carnegie organ, rededicated the same on Sunday, March 16. This church dates from about 1818, when the town was laid out. The church was reorganized to meet the views of the reformers in 1833. A visit from Barton W. Stone led to the building of the first house in 1826. Stone afterwards returned and preached twice in this house, and the voice of Alexander Campbell was heard in it, after its enlargement in 1841, first in the year 1850 and again in 1861, when he came accompanied by Isaac Errett.

James M. Mathes published the

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Christian Record here and he and the beloved Elijah Goodwin did great work for the cause in the years 1834 to 1854. Among the ministers and teachers affectionately remembered by this people may be named Prof. Robert Milligan (1852-1854), B. M. Blount, John C. Miller, James H. McCollough (1864), H. D. Carlton (1875-77), and especially Allan B. Philpott (1879-1885), who largely helped to build the present house in 1884. It is a great satisfaction to the members to see this pastor filling so large a field of usefulness at Indianapolis as he now does. W. F. Ross (1889-91) largely increased the membership, and L. T. Van Cleve (1892-94) led in building the parsonage.

The present pastor, Thomas J. Clark, with the help of his excellent wife, by his ability, faithfulness and exemplary character and Christian teaching, has greatly contributed in his eight-years' pastorate to the present growth, spirituality and harmony of this church.

Amzi Atwater.

MISSISSIPPI NOTES.

Bro. M. H. Armour, Columbus, is preaching for the churches of Aberdeen and Columbus. It is a Mississippi by-word, "Bro. Armour is one of the best men I ever knew."

Bro. R. L. Porter, Tupelo, is a Mississippi boy who graduated about a year ago at Lexington and since that time has been preaching in his own state. He is minister for Nettleton, Senatobia and Saltillo congregations.

Bro. H. K. Colson, West Point, is preaching for the brethren at Crawford and Hickory Flat and spends part of his time in evangelistic work in the northern part of the state.

Bro. C. McCorkle, Jasper, Ala., preaches one Sunday at Amory. We trust we may soon get him over the line so that he may spend all his time in this part of the state.

Bro. J. L. Smart has given up his illuminator and is now illuminating the people of the Delta by preaching the Gospel.

Bro. F. M. McCarthy, Water Valley, is as happy over his new church as a hen with little chickens. L. L. Carpenter will dedicate this new building the first Sunday in April.

Bro. J. M. Talley, Utica, is doing a good work and is held in high esteem by his people.

Bro. R. W. Wallace, Meridian, has taken a warm place in the hearts of his people already.

Bro. Ira M. Boswell, Meridian, has resigned the state work to R. B. Briney. It is rumored we are to lose Bro. Boswell from the state.

Bro. M. Pittman, McComb, is doing a good work in his new field.

Bro. N. B. Patterson has been at Corinth for several months and we are expecting to learn from him that "many of the Corinthians hearing, believed and were baptized."

Bro. S. H. Smith, Abbott, is preach-

ing for the churches at Abbott, Griffith and Montpelier.

Bro. T. L. Young, Jackson, is still ministering to the brethren in Bro. Manire's old field.

Bro. Ira Billman, Jackson, is doing a fine work in the capital city.

Bro. W. A. Crum, Hickory Flat, is preaching for two churches this year.

Bro. Willie Clum is preaching for Dry Ridge, Union and Potts Camp, and with all these churches he has time enough to debate with a Baptist preacher. But this is not hard for him.

Bro. Lee Jackson, Summit, is doing a fine work.

Here at West Point, we begin a meeting about the first of April. During the last six months we have seen three substantial families united on the "divine plea." We reached our full apportionment for foreign missions, which is over 300 per cent more than we gave three years ago.

West Point. A. P. Finley.

ALABAMA MISSIONS.

The state board has employed a state evangelist and three district evangelists with the money and pledges at its disposal. Our state evangelist, S. P. Spiegel, has pledged his services for several months ahead and our district evangelists are overrun with calls. We cannot supply all the needy places without more financial help. So we appeal to all Disciples in Alabama to help us. The Lord has opened the door, and bids us enter. Shall we obey him? Send all contributions to E. E. Linthicum, Anniston, Ala.

Sister C. L. Mershon, Fairhope, writes encouragingly of the work being done by that little band.

Sister S. E. Haygood, Greenville, writes that Bro. Cassidy, their new preacher, hopes to arrive by first of May.

Bro. R. E. Taylor, Roanoke, writes that they are well pleased with their new preacher, O. A. Moore.

Good news comes from all over the East Alabama field.

Anniston and Hartselle are both preparing for the meetings to be held in May and June by E. L. Shelnutt.

Our state evangelist and D. R. Piper are to hold a meeting at New Decatur in April.

Bro. S. R. Hawkins, Plantersville, writes that they have completed their new manse, and he has moved in.

We are truly glad to welcome to our state Bro. C. E. Powell, Birmingham's new preacher, and hope to have him extend his labors beyond the boundaries of his own city.

Our state evangelist is succeeding most admirably. He is now in a great meeting at Bessemer. They have bought a church lot, and Brother D. P. Taylor of Kentucky has been called for all his time.

Anniston. E. C. Anderson.

NOTES FROM GEORGIA.

The state missionary board has been fortunate enough to secure the services of R. Lin Cave, former president of Kentucky University, as state evangelist for the present year.

Ernest Mobley has located at Harmony Grove and will preach to churches in reach of that place.

S. R. Maxwell has resigned at Macon, in effect April 1st, and has accepted a call to the church at Valdosta.

A. B. Phillips had three confessions last Sunday morning at the First church, Augusta. He will hold a meeting at Monroe this spring.

J. J. White is installed in his new work with the West End church, Atlanta, and the members are well pleased. Bro. White is one of Bethany's sons.

J. H. Wood of Winder will assist W. A. Chastain in a meeting with the Second church, Augusta, beginning April 6.

E. L. Shelnutt, who gave up pastoral work at Valdosta for the evangelistic field, will assist J. E. Spiegel in a meeting at Tennille next month.

S. B. Moore, pastor of the First church, Atlanta, is planning with his people for a tabernacle meeting in May.

J. F. Lambert of College Park preaches at Corinth, Bethel and Logansville in Walton and Rockdale counties.

At a recent meeting of the trustees of the Georgia Christian Education society held in Atlanta J. H. Wood of Winder was elected corresponding secretary and J. P. Downing of Kirkwood treasurer.

H. C. Dodson of Red Oak is preaching to churches in Campbell county.

The Woman's Society for Georgia Missions seems to be taking on new life and planning for permanent school work in addition to their regular line of evangelizing.

The church at Athens, where A. B.

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Reeves ministers, will have a meeting in April, conducted by I. J. Spencer of the Central church, Lexington, Ky. Augusta. W. A. Chastain.

NEBRASKA SECRETARY'S LETTER.

Gregg's meeting closed at North Platte with thirty-one additions all told. This has been a decided victory in that city, and it only remained to follow up the good work done with a careful pastorate. This is a most promising field. The brethren were delighted with Bro. Gregg. He is now at Elwood for a short meeting.

J. K. Hester closed at Cozad with twenty-three additions and the church in fine order for an advance. Here, too, is a splendid and hopeful field. He is at this writing at Kearney, where J. W. Walker ministers. The audiences are good, and the prospects good.

Bro. Ogden is still at Louisville. The principle work there is getting the house paid for. With this done, it would seem that the work will be on a good footing.

E. J. Emmons has located in Boyd county, this state. His meeting at Gross resulted in thirty-seven, and Bro. Elliott added three more after Bro. E. was taken ill. Bro. Emmons organized a Church Bible school and Y. P. S. C. E. They are building a church house instead of a tabernacle as before reported. He proposes to work among the scattered members in that county this year. May the Lord prosper him in this labor.

Geo. M. Reed reports three more added at Arapahoe.

I am glad to note the revival of a former custom among Nebraska brethren: that of giving personally to the work of state missions. Not long ago we received unsolicited, \$10 from W. J. Reid of Dorchester. Now I am in receipt of \$25 as a full payment for a life membership from Elmer Childs of Wakefield. Other gifts have been received. Is it not time that more of us should have this more important work upon our minds so deeply that we will remember to give to it aside from our regular gifts through the church. Are there not others who would like to have special fellowship in this good work by taking a life membership at \$5 per year for five years? The pledge to this effect is optional with the signer, and involves no continuous obligation, if, at any time he chooses to drop it. I have blanks for the asking.

Samuel Gregg and C. C. Atwood are two other subscribers to life memberships.

Nebraska readers will be glad to know that Bro. C. W. Nichols is happily located at Frontier, Iowa.

H. G. Wilkinson is reviving the work at Beaver Crossing.

S. S. McGill returned to his home in Illinois, having closed his work at South Omaha.

That tireless worker, C. S. Paine, of the National convention committee, is leaving no stone unturned to insure a one-fare rate to the national conventions in October at Omaha. The convention will be held in that city despite difficulties.

Now another word about that state apportionment. You mean to pay it, of course, but when? There are not many weeks before the close of the books, June 30. It is even shorter time till the convention in your district will be held, when an exhibit will be made, showing the amounts paid in by each church, Bible school and C. E. Besides this we will shortly need the money to pay our workers in the field. We have seven men at work, supported wholly or in part by the state board. We have promised help to yet another as soon as the man can be found. Do you not see how essential it is that the money you are asked to pay should be in hand within a month? We are planning for one, or possibly two, tent meetings this summer at mission points. The usual running expenses are to be paid. The churches have fallen far behind their usual record at this time and something must be done. What will it be? The first day of April another quarter's payment to pastors at mission points will be due. This item alone will take \$92.50. This does not include the evangelists. Our evangelists have held seventeen meetings with 262 additions aside from the three meetings now in progress. This does not include work done by the located pastors we are helping to support. Brethren, this work is worthy of your hearty support, and I appeal to you to make good our resolutions at the state meeting.

Ulysses, Neb.

W. A. Baldwin.

IN ST. LOUIS.

The writer of this report assisted W. H. Pinkerton of Paducah, Ky., in a meeting from March 10 to March 21 inclusive, resulting in thirty-one additions to the membership. There were thirteen more added on the following Lord's day, and so the good grows. The attendance and interest were excellent. The First church of Paducah is one of our best congregations and W. H. Pinkerton is one of our best preachers. It would be hard to find a church with more elements of social strength and stability in it. They have a fine brick building with stone trimmings, modern in all its appointments. It will seat comfortably about 800 people in the auditorium and gallery, and by use of chairs, 1,000 can be accommodated. There is a debt still on the building, but this is being reduced every year. It is sufficient to say of the social atmosphere of Paducah that it is typically Kentuckian. Mr. Guy B. Williamson and wife assisted in the music and in various devotional meetings. They are very ef-

ficient helpers and were greatly appreciated.

In St. Louis the Union Evangelistic meetings under the leadership of G. Campbell Morgan outgrew the capacity of Pilgrim Congregational church and were held thereafter in the Odeon, a hall seating about 2,500. The attendance did not tax this building, but audiences were uniformly large. Mr. Morgan, as most of your readers know, is engaged in the Northfield extension work, taking the place of D. L. Moody. He is intellectually superior to the famous revivalist. He does not indulge in any questionable devices to attract and hold the crowd. His attitude was clearly indicated in one of his addresses when he said: "I am not at all concerned about the popularity of the Gospel, only about its power." His afternoon addresses were for the benefit of Christians. At the close of the night meetings he held an after meeting in a smaller hall of the building. The meetings are still in progress at, give results.

This writing, hence it is too early to

James N. Crutcher read a very thoughtful and thorough review of Dr. Willett's book at a recent preachers' meeting. At the last meeting, March 24th, Howard T. Cree, pastor of the Central church, pleased all who heard him with an address on "A Religious Journal from the Preacher's Standpoint." Some of the brethren thought his production should be sent to all our papers so that the editors might be benefited.

G. E. Ireland of Carondelet church will read a paper April 7th on "Ministerial Courtesy." On April 14th John L. Brandt will give an address; April 21st, J. F. Quisenberry will speak on "Work of the Ministry; Inducements; Requirements; Opportunities."

Ministers and brethren who live at nearby towns are invited to attend these meetings, which are held in the Office of the Christian Publishing Co., 1522 Locust street, every Monday morning at 11 o'clock.

W. W. Wharton, who has been assistant pastor of Mt. Cabanne church, has resigned in order to devote more time to the Optimist Publishing Company. He preaches twice a month for the church at Tipton, Mo., and would be glad to serve some other church for the remainder of the time. Miss Mary Crutcher has been employed as stenographer and pastor's assistant to take his place. Miss Crutcher is a daughter of S. W. Crutcher, the well-known preacher and temperance lecturer of Harrisonville, Mo. The First church has been remodeled so as to accommodate as nearly as possible the crowds going there, and Compton Heights is preparing to build.

St. Louis, Mo. Frank G. Tyrrell.

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THE HOME

As God Wills.

Night after night, as you lie down to rest, the weary day ended, think that a day offered to God in weariness and quiet endurance may bring you fuller joy than the brightest, happiest seasons of enjoyment can do; and when morning brings a fresh beginning, it may be of weariness of the body and spirit, strive to hear the voice of God, saying: "My son, it is thus I will that thou shouldst serve me! If I will that thy service shall be weary and lifeless, and deficient in all earthly reward and pleasure, what is that to thee, so long as it is my will? What I do, thou knowest not now, but thou shalt know hereafter."

Tuned to Finer Issues.

Our spirits may always be tuned to finer issues. There is a kindly influence above and around us that always awaits the receptive soul. It has been felt in all ages by the rarest spirits. The poets have felt it; artists have felt it; the good have always felt it, and named it with some angelic name. The heroic have been turned toward it. It has been known and recognized and has been unknown and unrecognized. It has always been breaking in

upon the best order of souls and noble leaders of men with a more open and rare sensibility. It has been an inspiration and help to countless souls as they have struggled with the vicissitudes and have felt the burden of this unintelligible world. What shall we call it? What more significant name than that of the Divine Spirit, moving on the hearts of men to bring them into ultimate harmony with God, and thus to realize the great ends of a final and universal redemption.

What Is Truth.

What is the condition on which knowledge of truth is attainable? "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Annexed to this condition, or a part of it, is earnestness. "If any man will do His will." Now that word "will" is not the will of the future tense, but will meaning volition; if any man wills, resolves, has the mind, to do the will of God. So, then, it is not a chance, fitful obedience that leads us to the truth, nor an obedience paid while happiness lasts, and no longer, but an obedience rendered in entireness and in earnest. It is not written, "If any man does His will," but if any man has the spirit and desire. If we are in earnest we shall persevere like the Syro-Phoenician woman, even

though the ear of the universe seem deaf, and Christ himself appear to bid us back. If we are not in earnest, difficulties will discourage us. Because will is wanting we shall be asking still in ignorance and doubt, what is truth? —Rev. Frederick W. Robertson.

The Call of God.

So many bells ring out in our lives. The morning awakening bell, and the school bell; the work bell for the mechanic, and the shop bell for the assistant; the visitor's bell on one side of the door, the tradesman's on the other; the wedding bells with their merry peal, and the funeral bells with their sorrowful monotone; the bicyclist's bell warning the foot passenger on to the pavement, and the bells on the sleigh horses, as they draw the vehicle over the frozen snow. To many of these in times past we have given a lethargic, listless and indolent response; we have resented their intrusion on our slumbers and plans; we have chafed against their peremptory summons. But enough of this. Henceforth let us hear in their clangor or chime the call of God to the tasks to which he summons us; let us obey with alacrity, looking to Him for grace and strength to do whatever He would have us do, and realizing that on each the inscription of Aaron's frontal-plate

54.96

is engraven: "Holiness unto the Lord."—Rev. F. B. Meyer.

Have No Limitations.

Make up your mind that the Creator made you to enjoy life and to have all the good things in this world necessary to your well-being and moral and spiritual growth. Think large things for yourself; for the all powerful ruler did not set you for the narrow limit which you have in mind. Limitation in thought will certainly produce limitation in possession. If you are convinced that you will never have much, that you are poor and will remain so, the chances are ten to one that you will, says Success.

How can you expect to expand your life, to enlarge your possessions, to widen your sphere, while you think and talk limitation? Enlarge your horizon; be generous to yourself in thought and ambition. The Creator never made people to limp along the starvation line; there are enough resources in the world to make everybody well, happy and contented. The greatest trouble with us is that we circumscribe ourselves by thinking within narrow limits. "As a man thinketh in his heart, so he is."

Religion in Everyday Life.

In the view and practice of many people, the church seems to be but a side-line which they carry incidentally to their main business, which is the pursuit of the things of the world. Church services and duties, if attended to at all, come in for such people in a haphazard way, which is hardly complimentary to their religious profession which they make. Christ never meant that his religion should be anything else than the main matter of life. To Paul of Tarsus, Christ was all in all. So he must be to every believer of every age. Christianity is no half-way business. It must be everything, or it is nothing.

RAW MARCH WINDS.

and changeable April days frequently bring woe to young and old, and more especially those who, during the winter months, have been weakened by onslaughts of severe colds, la grippe, pneumonia and other ailments. Even those of us who are well frequently find the transition from winter to spring a trying season. Many of us have been penned up indoors, to a large extent, for months. We have lacked our usual exercise. Our blood has become thick and sluggish, our lungs weakened and our livers more or less torpid. We feel it by a sense of lassitude, and realize that our systems need a thorough rejuvenating. As all nature at this season throws off its mantle of corruption, so too does the human system need to purge itself from accumulated waste matter, which clogs up the vital channels.

A man well advanced in years, yet in robust health, remarked not long

ago that he attributed his splendid physical condition to his habit, for years, of giving his body a regular "house-cleaning" each spring by the use of a reliable blood-cleansing remedy. There was sound reason in the remark. The best of us need to do this at times. For the purpose there may be remedies just as good, but there are none better than Dr. Peter's Blood Vitalizer. By its mild, yet invigorating properties, the vital organs are stimulated to natural activity. The system is freed from accumulated waste matter. The bile and uric acid is eliminated from the blood, the kidneys regulated, and the body made to tingle with the glow of health, making life worth living. Current testimonials, with a full description of Dr. Peter's Blood Vitalizer, showing how it acts upon the system, will be found in each copy of The Surprise, sent free on application. Address Dr. Peter Fahrney, 112-114 South Hoyne avenue, Chicago, Ill.

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